COLUMBUS

# THEOLOGICAL MAGAZINE.

A BI-MONTHLY JOURNAL DEVOTED TO THE INTERESTS OF THE EV? LUTHERAN CHURCH.

EDITED BY PROF. M. LOY, D.D.

VOL. XIV.—No. I.

FEBRUARY, 1894.

COLUMBUS, OHIO:
LUTHERAN BOOK CONCERN OF THE OHIO SYNOD.
1894.

# THE COLUMBUS THEOLOGICAL MAGAZINE.

This Magazine is designed to supply the want, long since felt, of a Lutheran periodical devoted to theological discussion. Its aim will be the exposition and defence of the doctrines of the Church as confessed in the Book of Concord. Theology in all its departments is embraced within its scope.

The friends of the Magazine are requested to give such aid in its circulation as their circumstances permit.

1. The Magazine is published bi-monthly, each number containing 64 pages.

2. The terms are $2.00 per annum, payable in advance, which includes postage. Single numbers 35 cents.

3. All remittances should be addressed to J. L. Trauger, Agent, Columbus, O. All Communications pertaining to the Editorial Department and all exchanges to PROF. M. LOY, D. D., Columbus, O.

## CONTENTS OF No. I


| | PAGE. |
|---|---|
| INTRODUCTORY—THE OUTLOOK | 1 |
| A STUDY OF WITCHCRAFT, by Rev. R. C H. Lenski, A. M | 17 |
| MIRROR OF PASTORS. Translated from the German of H. Guth by Prof. W. E. Tressel | 34 |
| CURRENT THEOLOGICAL AND RELIGIOUS THOUGHT, by Prof. Geo. H. Schodde, Ph. D. | 52 |
| EDITORIAL NOTES, by Prof. M. Loy, D.D.— DESPAIRING OF GOD'S WAYS | 58 |


## Monies Received for "Theological Magazine."

C. Nagel $2.00—78. Rev. L. H. Schuh $1.50—84. Rev. S. P. Long $2.00—78. L. Hanman $2.00—84. C. Gayman $2.00—84. Rev. G. P. Schmidt $2.00—84. Rev. S. Schillinger $1.50—84. Rev. W. Witte $1.50—84. Rev. A. F. Rohr $2.00—84. Rev. E. T. Butz $2.00—84. Rev. C. B. Gohdes $1.50—84. Rev. M. F. Lauffer $1.50—84. Rev. J. H. Schneider $1.50—84. Rev. W. H. Bowman $1.50—84. Rev. E. L. S. Tressel $1.50—84. Rev. F. Volz $1.50—84. Rev. A. Dietrich $2.00—84. Rev. J. Bauch $1.50—84. Rev. W. Ganschow $1.50—84. Rev. Ph. Schmidt $1.50—84. Rev. H. A. Allwardt $1.50—84. Rev. G. T. Cooperrider $2.00—84. Rev. C. H. Althoff $1.50—84. Rev. A. Birch $2.00—84. Rev. F. W. Gabre $8.00—78. Rev. R. J. Graetz $1.50—84. Rev. E. B. Bulley $2.00—84. Rev. H. F. Schillinger $2.00—84. Rev. W. H. Price $1.50—84. Rev. S. J. Winkler $2.00—84. W. F. Hamb $1.00—84. Rev. G. W. Lose $2.00—84. Rev. C. Benzin $1.50—84. Rev. L. H. Mollenauer $1.50—84. Rev. Aug. Affeld $2.00—84. Rev. A. B. Kuldell $1.50—84. Rev. W. Steinmann $1.50—78. Rev. F. W. Loewenstein $2.00—84. Rev. O. S. Oglesby $2.00—84. C. F. Schuette $2.00—84. Rev. M. H. Hockman $2.00—84.

# The Conservative Reformation and Its Theology.

BY

DR. KRAUTH.

PRICE, - - - - - - - - - - - - - $5.00.

# Doctrinal Theology of the Ev. Lutheran Church.

BY

HEINRICH SCHMIDT, D.D.

PRICE, - - - - - - - - - - - - $4.00.

# Book of Concord.

TRANSLATED BY

HENRY E. JACOBS, D.D.

# Kurtz' Church History.

COMPLETE. REVISED EDITION.

PRICE, - - - $3.00.

# The Way of Salvation in the Lutheran Church.

BY

REV. G. H. GERBERDING.

PRICE, - - - - - - - - - - - - - $1.00.

## NEW TESTAMENT CONVERSIONS

By the Same Author.

PRICE, - - - - - - - - - - - - - $1.00.

# Columbus Theological Magazine

Volumes 2, 3, 4, 5, 6, 7, 8, 9.

BOUND IN HALF ROAN, SINGLE VOLUME $2.00.

Those ordering Complete Set. will be furnished same at $1.50 per Volume.

ADDRESS ALL ORDERS TO

**J. L. TRAUGER, 55, 57, 59 East Main St., COLUMBUS, O.**

COLUMBUS

# THEOLOGICAL MAGAZINE.

VOL. XIV. FEBRUARY, 1894. No. 1.

## INTRODUCTORY—THE OUTLOOK.

Neither in the sphere of theology nor in that of church life and work, would the prospect appear bright, if we walked by sight and not by faith. In some respects, indeed, the principles of the Lutheran Reformation appear to be gaining ground, and the great Church of the Reformation, especially in this country, is growing in numbers and in power. But we must not allow ourselves to be misled by appearances, which in this regard are doubly deceiving. Much that is reckoned as the growth of Lutheranism is not Lutheranism at all, and much that is regarded as growth is only expansion without increase of substance. If any choose to judge this as pessimism and find comfort in the judgment, be it so; only let them not on that account relax their efforts on behalf of the revealed truth which the Lutheran Church confesses, and flatter themselves that the victory is won and the devil is dead. There is still work to be done, and there are still wars to be waged, because there are still enemies of the cross of Christ and of the little flock that knows no other name but that of Jesus whereby we can be saved. But our help is in the name of the Lord, and He is with us every day. That is our confidence and joy and hope. The gates of hell shall not prevail against the

Church that trusts in Him and abides by His Word. Appearances may be for or against her; that is all the same while she has the promises of God to sustain her and cheer her. The final victory must be hers, because her King shall reign and triumph. We walk by faith, and know that our Lord will not lead us to defeat. Call this optimism if you choose, only do not on that account despair of success when your omnipotent Lord commands you to go forward. Gloomy as the outlook may be to sight, faith brightens all. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

This is the era of missions, and many are the cheering reports, published in the churches, of glorious conquests made by the armies of the Lord. Idols are falling, and millions are learning to bow the knee at the name of Jesus, and to confess that He is Lord to the glory of God the Father. The gentiles are nearing to this light and kings to the brightness of His rising. The knowledge of God is covering the earth as the waters cover the sea. There is hope for our lost race, and in all lands the good tidings are heard and hearts are cheered by the faith which the Holy Ghost bestows by the hearing. What a gladdening outlook this presents! Thanks be to God for His unspeakable gift! "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant, David, as He spake by the word of His holy prophets which have been since the world began." The good tidings of great joy which should be to all people have been brought to those that sat in darkness, they have seen the great light of salvation which God has prepared before the face of all people—a light to lighten the gentiles and the glory of His people, Israel. Let us rejoice, therefore, and thank God, and take courage. The Lutheran Church had no insignificant share in this blessed work of making known the unsearchable

riches of Christ to benighted people, and in this, too, we have reason to be glad, and for this blessing we heartily join in thanksgiving to Him who alone can work such wonders. The truth in Jesus is spreading far and wide, and the Church of Christ is growing in dimensions at which the world marvels. We would be a thankless people if we were not ready to praise the Lord for all this goodness to the children of men.

But this is not all that presents itself to our view as we look around us. The broad charity, so called, that would resolve all Christianity into a general religiousness under the Christian names and the bold sciences, so called, that would subject all divine revelation to the criterion of human sense and speculation, cast a dark shadow over the prospect and render pertinent the unpleasant inquiry, whether much of the Christianity that prevails is not merely nominal. Whilst new fields are won by missionary effort, the foundation is slipping away from many of the churches. Concession after concession is made to those who cannot see that Christ alone is the way and the truth and the life and will not bring into captivity every thought to the obedience of Christ, until little or nothing is left to distinguish the natural religion of reason from the supernatural religion of grace. It seems very ungracious to speak of those whose love the world considers the largest and most admirable as a dangerous element in the Christian Church. Do they not bring more people into the congregation in a year than all the sticklers for sound doctrine and pure confessions can secure in a whole life-time? Are not they the people whose liberality in doctrine and life gains the world's applause and wins large numbers to join them in the Christian congregation? Are they not the very members on whose account many, who cannot brook the narrowness and exclusiveness of men that insist on revealed truth and will not consent to let every man be his own guide and judge and lord in the church, where

Christ alone is Lord and must be recognized as such, remain in the congregation and engage in its work? Are they not the very people who save the church of Christ from being a despised little flock and a sect that is everywhere spoken against, and who make it a power in the land and a grand success in the world? Let us not be deluded by sophistics; let us not be enchanted by the songs which Sirens sing. In spite of all human reasonings and allurements the truth remains forever the same that there is life and peace only in the Lamb of God that taketh away the sins of the world, that His Church is composed only of those who believe in Him and His blessed Word, and that those who have not the Spirit of Christ are none of His. "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts 4, 11, 12. "If ye continue in my Word," saith the Lord, "then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." John 8, 31, 32. It is all a delusion to assume that swelling numbers increase the Church, whether those who are added believe or not, or that the congregation of believers can be multiplied without regard to the truth in Jesus which makes us free, and without subjection to the Word which alone conveys to us the light and the power of saving and sanctifying truth." Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh also reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6, 7, 8. Nature, with all its boasted prudence and power, accomplishes just nothing in the sphere of the spiritual, with which alone the Church has to do: grace accomplishes all through its work of regeneration in Christ by the Holy Spirit, who gives us light to see the truth as revealed in the

Word and imparts to us life to walk in the light of that Word. If men live after the flesh they shall die, and their nominal membership in the Church helps them nothing. How could it, since they have refused to accept by faith the only Saviour? "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6, 9. 10. Those who will not heed His Word, believing His promises and obeying His precepts, are not His people, though they do decorate themselves with His name and claim to be His faithful followers. He will not allow His Word to be corrected or supplemented by human judgments and sentiments, though in the estimation of some who claim to be among His most devoted disciples such correcting and supplementing be necessary to render the gospel acceptable to the world. Such teaching to supply the supposed defects of the Bible will only tend to the church's ruin. "Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." 1 Cor. 15, 33. 34. If man could have helped himself there would have been no need for the incarnation of the Son of God and the amazing sacrifice upon the cross, neither would there have been any necessity for the supernatural revelation of heavenly truth given us in the Bible and for the marvelous working of the Holy Ghost. But men could not help themselves and cannot help themselves. They cannot wash away their sins and render themselves pleasing to Him who is of purer eyes than to behold evil, and cannot look upon iniquity. Our only help is in Christ. "Now ye are clean," He tells us, "through the Word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the

vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15, 3–5.

That the drift of natural thinking on religious subjects is not in the direction of human inability and of help from on high through divine grace and a divine Savior, is neither surprising nor depressing. The teaching of the Bible prepares us for that. But it is saddening to see how this religion of natural darkness is permitted to affect the thought and work of Christians, and it is even hailed by some as a marvelous light making our nineteenth century illustrious. Whether those persons mean well or ill, the fact remains the same, that the dark device operates to the great detriment of Christian doctrine and life. When the so-called human side and human factors in divine revelation are emphasized with great scientific pretensions, and accepted with great deference to the immense, though mostly irrelevant learning displayed, until nothing is left of the Bible but that which commends itself to the benighted human mind as reasonable and therefore right, and nothing is left of the adorable Savior—God manifest in the flesh, the Word made flesh—but a great law-giver, like Moses, whose moral teaching and whose consecrated life merit the admiration of Jew and Gentile and of all the world,—what shall we say? Men and women and children, who, by the boundless mercy of God, who so loved the world that He gave His own dear Son to save them all, have come to know the love of Christ which passeth knowledge, and who by the Holy Spirit are firm in their faith that He was delivered for their offences and raised again for their justification, and that His grace will be sufficient for them in life and in death, care little for such erudite lucubrations and scientific jousts and learned parades. Their peace and their joy and their hope rest on other grounds than those of human research and wisdom, which may learn much and prove much about

the things of earth, but know nothing and can discover nothing concerning the will of God and the salvation of man. "For who hath known the mind of the Lord, or who hath been his counselor?" Rom. 11, 34. "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world for our glory: which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." 1 Cor. 2, 7–11, How sad that men professing to be Christians, and to be concerned for the salvation of human souls that have no hope save in the words which the Holy Ghost teacheth, should consent to have this divine teaching subjected to human reason, and not only one doctrine after another rejected because it will not conform to rational probabilities, but even one book after another of the Bible discarded because its composition will not conform to rules which are laid down as the results of human science! That professed enemies of the Christian Church parade their stupendous learning and miraculous discoveries in opposition to the Bible before a gaping multitude that knows not God, is nothing but a common manifestation of human infirmity and should discompose nobody. Do not all Christian people know that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned!" I Cor. 2, 14. Why then should it ruffle them or trouble them or discourage them when the enemy assaults them? But it is painful, and on account of human weak-

ness works depressingly upon sincere believers, as it certainly works seductively upon those who are not well established in grace, when doctors and professors and pastors in the Church of Christ hesitate, make concessions, in seeming charity yield the main point, and finally teach the new philosophy and science and theology, while Satan laughs at the stupid wisdom of man and angels weep at the folly that leads multitudes to destruction. The intent of it all is obviously to exalt the human at the expense of the divine and to glorify human ability to the disparagement of divine grace.

The forces with which the Church of our day is called to contend are of the most radical and revolutionary sort. Her foundations are assailed. The authority of Holy Scriptures, whence alone the knowlege of saving truth can be derived, and the redemption through Christ Jesus, the incarnate Son of God, who is the Sun and Sum of Holy Scriptures, are the main points of attack. It is well understood that if faith in the Bible, as the Word of God that is forever decisive, and in the Christ of the Bible as the only hope of our fallen race, is driven from the hearts of the people, Christianity is eradicated and what remains, though it still delusively bear the Christian name, is no more worth contending for than the other effete religions of the world, with which it stands on the common basis of natural blindness and impotency. The religion of lodgery, which forms a popular and powerful union on this broad basis of humanity, has long since been putting forth its efforts in the same direction; and evolutionary theories, which in some of their forms even deny the existence and the need of a God, in others limit His power to certain modes of operation which they are pleased to lay down as laws of nature, aud forbid the sanction of any biblical statement which would imply His oversteppiug of those limits, are promulgated with an amazing assurance to help the destructive cause. All these things need not

cause Christians the least alarm. The gates of hell shall not prevail against the Church. But it does present a gloomy outlook when thousands of those whom we recognize as Christians, and among those not a few who are leaders in the churches, either adopt such destructive principles or silently permit them to do their nefarious work. It is not at all comforting to reflect that among the pastors and teachers who are to guide the people of God in the way of truth there is a large proportion who are either so blind that they do not see what the enemy is about, or so unworldly that they will not set themselves for the defense of the gospel. Of course it costs something to oppose the whole brood of rationalism, with all its pretensions of science and humanity. It will unfailingly subject a teacher to the charge of ignorance and narrowness to oppose the self-conceived learning and speculation of the world, and the alleged large-hearted liberality of the flesh which advocates the truth and the beauty and the rights of a universal brotherhood of man under the universal fatherhood of God. But the salvation of souls is more than reputation and place and money, and the glory of our Lord is more than the honor of an individual man, however important he may think himself to be, or of all humanity together. There is no name by which men can be saved but that of Christ, and there is no light that can lead lost souls to salvation in Him but that of the Bible. There is no religion that can deliver from death and damnation but that of Christianity. It can allow nothing to be placed by its side as an equal. It stands alone as the true God stands alone and will not give His glory to another. This all may sound very exclusive and seem very illiberal, but it is the everlasting truth which it is needful for all men to know, and whose importance is so great to all men that it is a glaring wrong and a burning shame for any Christian to let souls perish rather than bear the contumely of a manly confession of Christ before all

people. It costs something to stand firmly against the boasted science and miscalled philanthrophy of the world in its opposition to revealed truth, but let him who is willing to make no sacrifices for Christ and the Church consider well whether he be a Christian at all. "Whosoever, therefore, shall confess me before men," saith the Lord, "him will I also confess before my Father, which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." Matt. 10, 32–39. Let those who dream that all is well if only they please everybody, think of these things and prepare to meet their God.

Happily the Lutheran Church of this country has been but little affected by these efforts of human importance to undermine the kingdom of our Lord. Not even in the General Synod, which is most inclined to follow popular movements and least disposed to bear the cross of Lutheran exclusiveness, has modern science and criticism in its raid upon the divine inspiration and the blessed contents of the Bible had much of a following. But this does not dispense us from all concern about the deeds of darkness that are done around us and the damaging influence that has been exerted in Christendom. While we hold no fellowship with church organizations that teach otherwise than God's Word teaches, we are not on that account indifferent to Christian-

ity as represented in their doctrine and life while we have no direct part in their government and discipline and therefore no direct responsibility for their failure to maintain the pure truth of the gospel and the resulting peril to souls, we do hold spiritual fellowship with all Christians, and thus with the whole Church of Christ which is the communion of saints, and therefore have a profound interest In the welfare of all the churches. It is a grief to all true believers when Satan gains a victory in any organization that confesses Christ and accepts the Bible as its guide and rule, even if, because of the errors which are admitted in violation of such general confession and acceptance, and because of the dangers to which souls are exposed by these errors, they are constrained to avoid it as an impure church that causes divisions and offences contrary to the doctrine they have learned. But that is not our only reason for referring to the subject in this outlook introductory to another volume of a Magazine which is devoted to the interest of the Lutheran Church. Error eats as doth a canker, and its influence is not confined to the denomination on which it has fastened and begun its destructive operation. The influence of other churches is often felt among our people far more than in its incipiency is manifested in their words. That which has once become popular will for that reason be a power. Intelligent Lutherans may find it in conflict with their principles and refuse to adopt it; but not all are intelligent, and some of those who are so will be weak enough to yield for the sake of peace, if not for the sake of popularity. It is hard to swim against the stream. The Lutheran Church in this favored land has suffered much from such popular currents, and sound thinking and painful history and the earnest entreaty of Holy Scripture all unite in urging us to be vigilant and to be warned of the threatening danger. There are churches now of the Lutheran name that have been so carried away by this current that not only have Lutheran doc-

trines become repudiated and Lutheran usages become distasteful, but that the very right of the great Church of the Reformation to exist, because of her pure Word and Sacrament, as a separate organization that cannot identify itself with any denomination refusing to accept her pure confession, has been disputed. Virtually such Lutherans have been led by such extraneous influences to admit that the Lutheran Church has in the light of God's Word, which forbids all divisions that are not necessitated by fidelity to the revealed truth, no right of existence at all. If this were a result reached by a thorough examination of the Word of God as given in Holy Scripture, we could only honor them for their conscientious convictions, though we would have to insist, in all reason and righteousness, that they then cease to usurp the Lutheran name and clear themselves of all accountability for what would then seem to them the Lutheran schism; but as it is manifestly only a result of human infirmity yielding to popular pressure, and unworthy shrinking from the cross that persistence in the right would impose, we can in some cases and to some extent pity, but by no means respect the timorous and cowardly people that have been helplessly carried down the stream. The least that those who have survived the flood could do for the honor of God and the welfare of human souls, would be to confess their fault and bring forth fruits meet for repentance. But whatever these may do, their example shows the need of being on our guard, lest we and our churches, now so prosperous, should be led into the same course of unfaithfulness to the Lord and His Word.

Nor will we conceal our fears that a little of the unholy leaven has already been smuggled into our congregations. Not that theoretically the authority of the Bible or any portion of it is denied or that consciously the redemption through our Lord Jesus Christ is repudiated. To that excess of folly comparatively few, even among so-called liberal

Christians, that can yet be called Christians at all, have been induced to advance. But great numbers stand so little in awe of the Lord's words that the reasonableness of a false doctrine or the prevalence of an unscriptural custom quiets the conscience when it temporarily disturbs them. Unconsciously reason and feeling and fashion are allowed to dominate. The words of the Scripture are not rejected, and the authority of their teaching is not denied, but the sense of the words, notwithstanding the clearness with which it is expressed, is presumed to be that which common sense and popular opinion require, even if these human notions contradict the plain divine statement. The argument that insistence on a doctrine that is unpopular would disturb the minds of Christians and thus hamper the peaceful progress of Christian work, and on ethical teaching that contravenes the practice in vogue among civilized nations would awaken scruples and stir up strife in the community, and thus interfere with the business interest of the world, is but too readily recognized as valid, notwithstanding that such insistence is based on the clearly expressed mind of the Spirit. A long step is taken in the direction of undermining the supremacy of Scripture when those who uphold and urge its teaching are regarded as men that are righteous overmuch who trouble Israel. No professing Christian, however loose he may be in doctrine or life, is unwilling to let the Bible stand as the highest authority, if it is only permitted to read into it what he pleases and make its meaning conform to his opinions. The Lutheran Church has suffered and is suffering from concessions of this sort. If she yields but a little here and a little there, although this may seem but a trifle, she is admitting a leaven that will sooner or later leaven the whole lump. The voice of wisdom calls to us to be faithful and to resist all false principles. They tend to destruction. We have the Bible yet in its integrity; let us hold fast that which we have, even though it should be the will of our Lord that

suffering comes for our fidelity. And as to the Lord Christ and the salvation only through His righteousness, the Lutheran Church of our country harbors no thought of knowingly admitting any doctrine that would set aside this blessed truth that is the sum and substance of the gospel. Not even the General Synod, with all its proclivities to liberalism and all its inclinations to emphasize good works rather than sound doctrine, is disposed to look complacently on any teaching that would declare the atoning sacrifice of Christ to be superfluous or the works of man to be sufficient for his acceptance with God. Of course in our own synod no thought of this painful sort could be endured. But our nature is self-righteous, and where self-righteousness presents itself in the guise of Christian doctrine it entices. Little by little it works its way into the thinking and working of church members, until it becomes a dangerous element among us. If it has not attained sufficient power to corrupt fundamental doctrines of the Bible, it has induced many to look with leniency upon such corruptions and to doubt, perhaps even to deny, the need of any strict watchfulness over the purity of doctrine or of discipline in that regard. Many become too indifferent to resist the beginning of wrong teaching and practice, and manifest an inclination to discountenance the effects of conscientious watchmen on the walls of Zion. Preaching that is not a proclamation of the gospel, but an airing of opinions on various subjects of human interest that have no saving power, is not only tolerated, but even admired and applauded; more concern is manifested to make a good showing of work performed than to maintain the pure Word and Sacrament by which the Holy Spirit purifies unto Himself a peculiar people zealous of good works; inducements that appeal to the flesh are held out to gather people into the congregations, whose spirituality is lowered and whose work is crippled by the very process that is supposed to bring success; ways and means other than the

simple rule of giving for the dear Lord's sake and for the sake of the love which we bear to His redeemed, are resorted to for the purpose of raising money to carry on the work of Christ in the Church, thus constantly reducing the spirit of devotion and sacrifice in the church, and pampering the flesh and confirming the carnal thought that the kingdom of Christ is dependent upon the alleged charity of the world; societies are organized in the churches, sometimes to do the work in which our Lord has required all His disciples to engage and for which He has made all accountable, sometimes to engage in enterprizes and performances which He has not committed to His Church and for which no congregation has the calling or the right to make itself responsible, thus making the practical confession, to the great delight of the world and the great damage of the church, that the Lord's ways are not suited to our times and prove themselves inefficient in this advanced age; even the principle of lodgery, with its natural religion and charity, without grace and without Christ, is here and there looked upon as less dangerous than we have been accustomed to regard it, and not only are tentative hints thrown out that the Lutheran Church would be more successful if it became less rigorous in its opposition, but plans are proposed to compete with it by grafting its human wisdom upon the Christian stock and endeavoring to fight corrupt and benighted human nature upon its own ground. Such things are symptoms which it is perilous to disregard. They are beginnings that both faith and charity require us to resist, if we would be faithful to the Lord and to the Church which He has purchased with His blood. The leaven may be little, but even a little leaven of error and sin has no rights in the kingdom of God. If permitted to work, it will leaven the whole lump.

There is no ground for discouragement in the outlook. There would be none to men of faith even if the prospect were darker and the danger were much more imminent.

"The Lord of hosts is with us, the God of Jacob is our refuge." The Captain of our salvation leads His armies only to final victory, whatever dangers may beset them and even seeming defects may befall them by the way. In His presence and power we are safe. In that regard we have nothing to fear, and it only manifests littleness of faith to become disheartened in the contest. But there is another side of the case that challenges consideration. God has committed to the Church His gracious means and work on earth, that His people may be workers together with Him in the glorious cause of bringing light and life to men and saving them from sin and death. Unbounded confidence in God does not imply unbounded confidence in those who profess to be His people and co-workers. We cannot antecedently be sure that everything which is done even by Lutheran congregations and synods is in accordance with the divine will, as that is revealed in Holy Scripture and seeks the salvation of all men through faith in the only Savior. Therefore we speak of threatening evils and lift the voice of warning. There is nothing to fear when we abide with Christ and His living and life-giving Word of truth: there is everything to fear when we become an easy-going people that is ready to make all sorts of concessions for the sake of peace and adopt all sorts of expedients to secure prosperity. Our MAGAZINE means, by the grace of God, to "hold the fort," whether this, as the natural eye views it, secures peace and prosperity or not.

# A STUDY OF WITCHCRAFT.

BY REV. R. C. H. LENSKI, A. M.

## PART I.

## WITCHCRAFT IN ITS SCRIPTURAL SETTING.

### INTRODUCTORY.

§ 1. The results of a study of witchcraft will vary considerably as the setting or frame-work in which the subject is viewed varies. Whether the existence of Satan and of his demon hosts as distinct personalities, endowed with great power and cunning, is accepted or rejected, will have a controlling influence on the whole study of witchcraft. Similarly, the view taken of man, especially of his present state and of his subjection to sin and evil, must control to a large extent the fruits of a study of witchcraft. A necessary third in this connection is the position of God and the relation of His power both to the evil spirit-world and to man as influenced thereby. The character of the views held on this head is also bound to impress itself in a manner on the views held concerning witchcraft. The three subjects here mentioned as standing in intimate relation to witchcraft, are in this their relation closely connected with each other. The Rationalist will deny the existence of Satan, exalt man's natural powers, and abridge God's grace and providence accordingly. Therefore, to a Rationalist witchcraft will be at most a strange psychological problem, and frequently not even that. A believer in God's Word, who accepts on the authority of that Word the existence of an evil spirit-kingdom, holds to the doctrine of human depravity, and likewise to the doctrine of God's ruling power and divine mercy in Christ Jesus, will from the very

fundamental position he assumes, make something entirely different of all that is summed up in the term witchcraft.

## I. SATAN.

### HIS EXISTENCE.

§ 2. Over against all the attempts that have been made to shake our belief in a mighty spirit, called the devil or Satan, from Bekker and from Semler on, down to Schleiermacher and his followers, to say nothing of the chameleon arguments of unbelief, we assert most firmly that such a spirit does exist. The ground for this assertion is Revelation and not reason. Reason cannot determine facts in the realm beyond itself. Reason cannot know or affirm what exists in the spirit-world, beyond possibly a few general conclusions reached from a study of this visible world. For the same cause reason can have no normative influence in determining the meaning of Scripture revelation concerning Satan and his personality. What the Scriptures affirm or deny on this head dare not be accepted or rejected because reason says it may.

But whose reason is meant, when they who deny Satan personality and convert him into an impersonal evil principle, claim to do so on the strength of reason? Their own reason, which may be blinded by prejudice, which may have cultivated repugnance against the very line of evidence most essential in fixing the facts concerned in the dominion of evil. Do these men monopolize the reason that they dare pronounce what is according and what is contrary to it? The reason of believers in the Word has just as much a right to be heard as the reason of any other man. And this Christian reason declares that, although it is unable by its own powers to search out the hidden things of the spirit-world, yet these things as revealed by the Scriptures in no way offend reason, but rather accord with it. There is no

more reasonable explanation of the coming in of evil into this world than that furnished by the Scriptures. There is no more reasonable view of the workings of evil than the Scriptural view, holding to a prince of the power of the air, mighty to tempt unto sin and death. Reason as such cannot reject the doctrine of Satan as unreasonable, however much the reason of individual unbelievers may so reject it. "Whoever believes a supernatural spirit-world, which influences this earth, is not for this cause superstitious, although he may be considered so by those who think themselves enlightened (*aufgeklaert*); for he believes what the Scriptures testify, what reason finds acceptable, and what experience confirms."*

This, however, is not saying that the doctrine of Satan, as laid down in the Scriptures, is free from difficulties. On the contrary, many hard problems are left unanswered by the Word. Thus, for instance, we have only hints, and perhaps the term hints is already too strong, as to the time when the angels were created, and when Satan fell. Some take it that this was after God made the heavens and the earth, and that a consequence of this fall was the chaotic state of the world mentioned Gen. 1, 2. From the ruins, they would suppose, of that shattered angel-world our present world was created, God beginning the re-creation by the fiat, "Let there be light." This view is said to fit in with the words of Scripture, gives a cause, namely jealousy, for Satan's enmity against man, who was created to take his place, and apparently opposes no clear doctrine of the Word. Others make the fall of Satan take place some time after the seventh day, and bring this fall and man's into close proximity. "Concerning all this we have no sure declarations of Holy Writ."† All views are more or less conjectures. The place where hell is, gives us another unanswerable question. And

* Franz Delitzsch, *Bibl. Psychologie*, 2nd ed., p. 306.

† H. Schmid, *Dogmatik*, § 22, B., p. 139.

last but not least, the question, how God in His omnipotence and love can permit Satan, this monster of wickedness, to exert his influence here upon earth, is filled with difficulty. Our reason will never be able to solve this mystery on earth. The difficulty, however, is not a whit smaller when a principle of evil is substituted for Satan. Nor is the difficulty removed when sin and evil are made as light as possible and all their hellish blackness gilded over. But where reason is at its wits' end, faith finds the way. God allowed the fall of Satan and allowed the fall of man through Satan and allows the whole workings of Satan to-day, that the glory of His name may continually increase. When faith shall have turned to sight, we will more fully understand the wonderful ways of God.

HIS PERSIAN ORIGIN.

§ 3. Quite a number of writers have asserted that the whole doctrine of Satan has been derived by the Hebrews from Babylonia during the seventy years of the Exile. Indeed, this has come to be considered in some quarters a fact so well attested, that no need of further proof is felt. Roskoff in his prominent work, *Geschichte des Teufels*, 2 Vol., holds to a Persian origin of the doctrine of Satan. Many others agree with him. But as Hengstenberg * already put it, why not go back a little further, instead of allowing the Hebrews to take this doctrine from the Persian Ahriman, let them take it from the Egyptian Typhon? Were not the Israelites 430 years in Egypt, and only 70 years in Babylonia? But more than this, examine the Scripture doctrine and we will find, as Ewald † says, "Down to Zechariah 3, 3. the whole conception of Satan in its origin and significance is so purely Hebraistic, that nothing can be more groundless and prepos-

* *Die Buecher Moses u. Egypten*, Berlin, 1841, p. 175.

† *Lehre von Gott*, quoted by Oehler, p. 451. Compare Geikie, *Life of Christ*, Chap. XI, p. 97, Lange, also *Leben Jesu*.

terous than to derive it from abroad. To suppose, as has been done of late, that a Persian origin of Satan is firmly established, is entirely unhistorical and without foundation." Again, as has been urged * the Persian doctrine of the Zend Avesta may not have been known at all in the land of the Exile, at least the evidence must yet be brought. And even if it could be established, to suppose, as Roskoff does, that Satan, a creature, fallen, entirely under control of God, against his will made to further the plans of God, can be derived from Ahriman, a god equal with Ormuzd, independent of him, co-eternal with him, simply by holding fast the supremacy of Jehovah, this to say the least is making facts to suit a preconceived theory. Whence came the Satan of the Book of Job? Or must this book for no other reason than its mention of Satan, that it may not disturb the Persian origin of his majesty, be stamped post-exilic? Again what of Asasel, Lev. 16, 8. 10. 26? What of the *Schedim*, Deut. 32, 17, and the *Seidim*, Lev. 17, 7? Above all, what of the teaching of Christ and the whole New Testament?

It is so often overlooked that there is a development of doctrine in the Bible. Revelation goes step by step. It is preposterous to expect the whole doctrine of Satan to be laid down in the first chapters of Genesis, when the doctrine of the Messiah is stated in only a single sentence. We say nothing of the fact that the Israelites could hardly be ready for this doctrine of Satan until the doctrine of the Messiah could also be fully revealed to them. We draw attention merely to the fact that when the Savior who was to destroy the works of the devil came, then the devil and his works were fully revealed. Moreover, there is no more mention of Satan in the post-exilic books of the Old Testament than in the ante-exilic. To assert that the doctrine of Satan crept into the Scriptures from Chaldea and is of heathen origin, undermines the whole Word of God. It is

* Matson, *The Adversary*, p. 59.

then on a plane with all other human writings into which false and heathen notions have crept, it cannot then be accepted as the ground of faith and as the means of salvation. It were well if every disciple of the Ahriman-Satan would face and state these consequences.

### THE INFLUENCE OF THE EXILE.

§ 4. One thing may be asserted with a good degree of probability, that the 70 years of residence in Chaldea helped to strengthen superstitious notions and the practice of certain kinds of sorcery among the Jews. If the contact of Israel with the Canaanites called forth the warning Deut. 18, then this 70 years' residence in the midst of a flourishing heathendom certainly worked toward the encouragement of sorcery among the Jews.* To be sure, one result of the exile was the thorough hatred of idolatry that was implanted into the Jewish heart.† Their adherence to Jehovah, who punished them so severely for their idolatry and raised them again from captivity, was greatly strengthened. But such adherence could nevertheless exist together with all manner of secret sorceries. One example of how this may be we have in the Book of Tobit. And further examples are furnished by the Rabbinical fancies of the Talmud. The fact stands, that various dark practices were introduced and fostered among the Jews by their contact with heathendom in Babylonia; although in how far this was the case, and exactly what practices were thus introduced and nourished, is a subject that may be passed by in this place.

### DEMONS.

§ 5. Accepting the revelation of the Scriptures concerning the existence of Satan, the master-spirit among all

* Cf. Amer. Cyclopedia, Art. Magic.

† Delitzsch, *ibid.*, p. 305 etc.

those who fell from God, on the same authority the existence of lesser spirits, so-called demons, must be accepted. It ought to go without saying that hereby that only is accepted concerning these spirits which the Scriptures themselves reveal, and not what popular notions may have evolved. As Satan, according to Revelation, is a fallen angel-chief, so his demons and satellites are not the monsters of superstitious sorcerers, but likewise fallen angels. Their number is great but nowhere revealed. Their character is of the same quality as that of Satan. In accepting on Scripture authority the existence of satellites of Satan, multitudes of fallen angels, we refuse to make this existence depend on our ability or non-ability to prove that these fallen spirits have some kind of aerial or etherial bodies, or upon the philosophical puzzle whether spirits without bodies can have existence, or must be declared phantoms. The mode of existence has nothing to say concerning the existence itself, and though we should be totally unable from a philosophical point of view to comprehend their mode of existence, yet would we in no way because of that dare deny the existence itself, when declared by the Scriptures. Furthermore, as there is plainly a difference between Satan and the other evil angels, so in itself it is very probable that there are further differences among the companions of Satan. St. Paul names "principalities, powers, rulers of the darkness of this world, spiritual wickedness in high places." Eph. 6, 12. It is not necessary for us to know what these terms mean as to the ranks in the dark spirit-world. The thing all-important for us to know is the fact, that a host, linked and leagued together and organized most powerfully, like an army of conspirators, stands opposed to God and man. Curiosity will always ask more, but in vain. Antibiblical reason will demand more before it bows to the statements of the Word, but nowhere do the Scriptures even pretend to satisfy its unreasonable claims.

THE POWERS OF EVIL SPIRITS.

§ 6. Passing in brief review what is necessary to be held concerning evil spirits, especially as related to the subject of witchcraft, the point of importance, next to the reality of such spirits as declared by the Scriptures, is the reality and extent of their power. A study of this point carried to the full limit would be a fathoming of the whole subject of witchcraft, and indeed of all subjects allied to it, in which the power of Satan and of his spirits is of any prime importance. But this is not the place for such a study of the powers of the spirits of evil. Here we mean to give no more than the setting or frame-work in which witchcraft should be viewed, if viewed aright. And therefore it will be enough if in this place we determine the reality of evil spirit powers, the greatness of these powers, their usual modes of manifestation, and their one purpose when set in operation.

The reality and greatness of the power of evil spirits πνεύματα πονηρά or πνευματικὰ τῆς πονηρίας, as the Scriptures designate them, is declared 1 Cor. 15, 24; Eph. 6, 12; Col. 2, 15. etc. Besides the power of these spirits their great cunning, whereby the influence of their power is increased, is shown by passages such as 2 Cor. 2, 11; Eph. 6, 11; 1 Tim. 3, 7; 2 Tim. 2, 26. If we needed proof additional, a glance at the pernicious work evil spirits have accomplished on earth among men would be sufficient. Often grotesquely enough, yet only too vividly have heathen nations pictured to themselves the real and immense power of evil spirits. The testimony of all nations corroborates the statements of the Bible. By the fall the powers of evil angels were certainly lessened. Yet these powers are so great, that if it were not for the greater power of God, mankind would be utterly lost.

The point of interest for the subject in hand is the oper-

ation of the powers of evil among men. Dieringer * makes the following classification, *temptatio*, *insidiae*, *circumsessio*, *obsessio*, *possessio*. This would apply to the individual. Hollaz † gives a classification that applies to the three estates, church, state and family; the first disturbed by heresy, by impeding pastors, by taking the Word from the hearer's heart, by persecution; the second by wars, sedition, evil council, etc.; the third by strife, etc. Keeping witchcraft in mind we may notice that demon powers operate through temptation and solicitation, utilizing the evil tendencies, desires, and passions of man; next by deception and delusion, promising a satisfaction that never comes or comes to the soul's ruin, destroying faith, blinding reason, even prostituting the senses, so that men see and hear falsely. When such delusion extends to large numbers a veritable mania may occur. To increase the force and extent of temptation, and to fasten firmly the various sorts of delusion, system and organization is prompted and promoted, as in idolatries, secret cults, etc. Organized error, especially when clothed with a show of wisdom, or when hiding its folly by secretism, has ever been a stronghold of Satanic power.

The purpose hid in all exertions of evil spirits is antichristian throughout. This ultimate purpose is often veiled completely, and specious purposes are set before men's eyes. Yet the ultimate purpose of the Evil One and his helpers is not always accomplished, being crossed and overruled by the hand of God. Often Satan's most wicked purposes end in a total frustration of his designs, their very opposite being accomplished.

---

* Quoted in Delitzsch, *Psychologie*, p. 299.

† *Examen*, p. 403.

## II. FALLEN MAN.

### SUBJECT TO EVIL INFLUENCES.

§ 7. Witchcraft presupposes man fallen. But as a necessary introduction to the study of witchcraft the fallen condition of man must be viewed especially in those features of it in which there is a relation to witchcraft. Man's fallen condition makes him constantly susceptible to evil influences. Of course, through the grace of God man may be inwardly renewed and fitted with strength so that he will be able to overcome all such evil influences, seeing clearly, knowing fully, and abhorring utterly their tendencies. But when not thus fitted for resistance his evil inclinations allow him to be carried away in one or the other direction by the powers of evil surrounding him.

It will be well to draw attention to some of these perverted tendencies in fallen man making him a subject of dark spirit influences.

We note in the first place *the desire for power* in its illegitimate form. A review of history reveals to what an astonishing extent this desire has controlled men and caused them to use all manner of means, the most criminal not excepted, for gratifying it. The power of evil spirits, believed according to popular superstition as received from Scripture accounts, was therefore a constant invitation for making attempts by leaguing with this power or by learning to control it, to augment the power already in possession.

Secondly, we remark *the desire of knowledge*, likewise in its illegitimate form, when it becomes a craving, burning curiosity to pry into the subjects put beyond man's power of cognizance. There always has been a fascination in secret and hidden things, especially things of the spirit-world. And the use to which such knowledge apart is put,

is generally only of secondary importance, the gratification felt in the pos ession, as a rule, being first. Regular casts have been formed and secret organizations for the preservation and cultivation of secret knowledge. And, indeed, many wonderful things have been gathered by the human brain. What an incentive the mysteries of darkness have always been to the morbid desire of knowledge, is apparent at a glance.

Very prominent, in the third place, is the desire for surreptitious *knowledge of the future.* This might be classed with the desire for knowledge generally, but has been so clearly defined as a thing by itself, that we may number it so. The whole science of astrology illustrates this; the whole mass of superstitions regarding omens likewise. Necromancy deals to no small extent with knowledge of the future. The mighty planets in their heavenly courses, and the old woman that meets one on the way have both been put into service to fill the evil craving of man's heart for knowledge of the future.

*The desire for wealth* may be mentioned as fourth. The philosopher's stone, and the long search for it by alchemists is proof sufficient on this point. The searching for hidden treasures by the aid of conjurations, so extensively practiced in former times and still not unknown to-day, illustrates to what follies this desire may impel man when Satan feeds it with chimeras and lies. The criminal means resorted to to-day to satisfy man's greed for wealth point plainly to the conclusion, that there is scarcely anything so Satanic in character that men will not endeavor to utilize it in seeking precious store.

In the fifth place, *the desire for health* or for *healing* strengthens the hold of witchcraft upon the human heart. Health when once lost becomes a prize strongly coveted, and there is little that sufferers will not use to obtain it. Where

other forms of sorcery are abandoned, there those forms which pretend to heal still keep their hold.

For brevity we sum up much in the morbid desire for gratifying *special wishes or passions*. A captain longs for victory, a maiden for the love of a man she loves, a hag for revenge for wrongs, etc. And among the sinful means employed to realize these wishes, the demon means constantly recur. It is because of this that we find the evil eye, philters and love-charms, astrological and other forecastings, etc.

Next to the different desires that rule the heart of man his depraved condition, subjecting him to evil influences of all kinds, appears especially in his *superstitiousness*. Human knowledge in remote ages was very limited. The causes for hundreds of effects were not known, and constantly supernatural causes were assigned where natural causes did not readily appear. The heart of man, having left the true God, being without faith in His providence and protection, necessarily drifted hither and thither in this changeful and dangerous world, now filled with false fears from one imagined supernatural cause, now with false hopes from another. The German term for superstition, *Aberglaube*, designates a faith that believes unwarranted things, things totally beyond the reality, in the domain of the supernatural.* Superstition, from *superstitio*, signifies something left standing over from former times, i. e. the old notions of heathendom.** True natural knowledge helps to uproot superstition. Enlightenment and skepticism, as far as superstition and sorcery are concerned, go together. But enlightenment can never uproot all superstition, because it is always limited, and because it can never free the heart from the vague fears that arise in it as long as it remains far from God. True faith in the one true God is alone able to put

* Cf. Wuttke, *Der Deutsche Volksaberglaube*, Einleitung.

** Cf. Delitzsch, *ibid.*, p. 307.

the heart above and beyond superstition. True faith grounds the heart on the eternal rock of truth, and frees it fully from all the relics of heathendom. True faith binds the soul to God and thus lifts it above the hopes and fears and idle imaginings of superstition. The more superstition, the more witchcraft. The superstitious heart of man is the breeding ground for all kinds of sorceries.

### THE MANNER IN WHICH EVIL INFLUENCES EFFECT FALLEN MAN.

§ 8. It is certainly instructive from a psychological point of view, if one cared to take this alone, to trace out the effect of evil influences to which man is subject. Of course we are here keeping witchcraft in mind.

We notice, therefore, in the first place, that the evil influences operating upon him always help to darken the light in his heart. Men of great mental powers have given themselves to the work of searching out the mysteries of nature and of learning to control her secret powers. But few, if any, who have carried on their labors to any great extent, have kept the line of division between "white magic," the mysterious powers of nature, and "black magic," sorcery, witchcraft, etc., clear to their minds. The search for knowledge, however laudable at first, has led most of the passionate seekers into forbidden realms. The theosophy and occultism of to-day serves as an illustration. There is a border-line where science merges into something blacker, and to approach this line too closely with heart unfortified by the Holy Spirit, is to fail to see it at all, is to step over it unawares. The vision is dulled and darkened. And this darkening of the eyes always attends the evil influence that is allowed to operate upon man. The more he gives way to his evil desires, the more he yields to superstition, the darker his heart will become.

In the second place, we notice that this darkening so in-

creases that it results in a total blindness. Things lose their real appearance and take on a false glamour. "It is not without interest to observe that even Europeans after a long residence in the Orient, become deeply imbued with such notions (i. e. superstitions), and men like Bayle St. John, in his account of magic performances which he witnessed, do not seem able to remain altogether impartial." * False hopes and expectation, false fears and terrors may come at last to possess the soul completely. This blinding power of the evil we find in witchcraft has manifested itself a hundred times over. And, therefore, though learned men have spent their lives and risked their soul's salvation in the practice of magic, no beneficial results have been produced by their useless efforts. All heathen sorcerers who are not conscious tricksters are blinded. All Christians who hold fast to certain sorceries as excellent remedies in certain diseases, etc., are similarly blinded. And this blinding can be traced almost everywhere where sorcery is found.

In the third place, it appears that the evil operating in witchcraft always depraves. There is a vileness and foulness about sorcery that stands second only to some of the obscene orgies of heathen worship. Indeed nothing is too vile for it. We refer, as a well known instance, to the scenes on the *Blocksberg*, the midnight revelries of hags and demons, the Witches' Sabbath. However chimerical this mass of obscenity may be, it was still at one time thought to be real, and it serves to show to what an extent the evil power operating in witchcraft depraves. The sorceries of all nations abound in vileness.

### AN ILLUSTRATION.

§ 9. What a pitiable creature man is in his miserable fallen condition when the spirit of evil carries him away, is

* M. Shele De Vere, *Modern Magic*, p. 196.

shown by the witch craze in the fifteenth century and later. Where were the boasted powers of the human mind when pyre upon pyre was raised and flamed to the skies? Where were enlightenment and knowledge and insight when thousands suffered innocently? Where were the common virtues such as mercy, leniency, justice, decency, love of truth, etc.? In this place we wish to lay stress upon the fact that in any fruitful study of witchcraft the fallen condition of man must be emphasized, correctly defined and clearly kept in view. It will not do to study witchcraft from the point of view of the puffed up science of the last quarter of the nineteenth century. It is not by science, falsely so-called, that the evil, operating in witchcraft and the things allied to it, will be overcome, it is only by Bible-science, by faith in the Triune God, by sound knowledge of His Word.

## III. GOD.

§ 10. To finish the framework wherewith, in our viewing witchcraft, we would surround the subject, we must speak of God and of His relation to this work of darkness.

It is not with His consent or approval that any work of darkness is done, although it is with His permission. But in witchcraft the difficulty concerning God's permission of evil appears in its gravest form. Take the witchcraft of the past centuries with all its abominable tortures and its million of pitiable victims, with its monsters of cruelty and fanaticism and its abomination of obscenity, and certainly the question grows very grave, How could God permit all this? The satanic influence in all this mass of darkness is freely admitted by all save the unbelieving deniers of the prince of this world. How could it be permitted by a just and merciful God? The question thus presented is the same as in the Book of Job. There it is stated with reference to a single person, righteous Job, and the sum of his afflictions could hardly have been greater, and the satanic work in his

afflictions could hardly have been more vividly brought out. In the history of the witch trials we have the question multiplied, applied to many persons, generally however persons not as righteous as was Job, their afflictions scarcely greater than his, and the satanic element in their sufferings certainly not more plainly revealed than in Job's case. The solution of the Book of Job applies equally to this problem, and indeed to any and every statement of it—How can God permit evil, how can He permit Satan's machinations and operations, how can He permit human tyrants, beasts in human form, to revel in their sin? It will be enough here to state the undeniable fact that He does permit it, and the ultimate answer to the problem, namely, that His glory may appear in ever greater fulness. It has so pleased God for the glory of His name.

But saying that God permits evil is not yet saying that He allows evil to go as far as it pleases and do just what it determines. "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." Job 38, 11. Satan was limited and restricted in afflicting Job; the limit he dared not overstep was the patriarch's life. And so there is always a restriction or limit placed upon evil and the agents of evil by God's omnipotence. It pleased God, indeed, to permit sin in the world, but not to allow it to destroy the whole world. At times, certainly, He gives the reins to the foe of God and man and to man himself in His iniquity. But even then it is that the world may learn to shudder at the abyss of wickedness into which it has plunged and recoil from the horror. In saying that God restricts evil in its operations we state only a part of the great fact; His determination goes further, even to destroy evil itself. Therefore did He send His Son, to destroy the works of darkness. And He is continually destroying these works. Every true believer in the Son is a monument commemorating and illustrating the destruction which evil suffers at the

hands of the Son. But where grace does not destroy evil, omnipotence will at last punish it to the full and hem it in, when the work of grace is done, in the horrible confines of hell.

Besides God's limitation of evil it is necessary to note His overruling of evil. By infinite wisdom the designs of Satan and of evil men are made to work out God's grace and gracious plans. Job's trials made him come forth as gold tried by fire. Christ's crucifixion became man's salvation. The Church's bloody persecution multiplied the number of saints in heaven and on earth. And so in a thousand instances. We may not be able to see and to state definitely for what especial purposes God permits this or that evil, and what the gracious ends are for which He intends to overrule certain given evil works, but that does not change the fact itself for the believer.

### CONCLUSION.

§ 11. Deism, Rationalism, modern unbelief, scientific skepticism, etc., will certainly view the whole subject of witchcraft, with whatever problems it may present, from a different standpoint than is here taken on the basis of a full acceptance of the Scriptures. It is for this reason that these paragraphs have been thought necessary. If they were not set down explicitly, they would have to be deduced from what follows. Because of their importance it is well to have their contents presented to begin with. Everything following will then appear at once in its proper light.

It may be well to call attention to the fact that the foregoing paragraphs furnish evidence that the study of witchcraft here taken in hand is not to satisfy the promptings of idle or even of laudable curiosity. For the Christian the object of investigations in this line must lie deeper. In witchcraft as it has unfolded itself in the long ages of man's

history, as perhaps in nothing else, save, it may be, in heresy and unbelief, the workings of our common foe are manifest. And for the believer to study these satanic workings and the deadly inroads they have made upon mankind, is to obtain a truer conception of the immense conflict to which he himself as a follower of Christ is called, to fortify himself more fully than ever against the devil and any or all of his solicitations and temptations, and to stand more firmly, more intelligently, more prayerfully on the side of Him, who came to destroy the works of the devil, and is destroying them even now.

(TO BE CONTINUED.)

## MIRROR OF PASTORS.

TRANSLATED FROM THE GERMAN OF H. GUTH BY PROF. W. E. TRESSEL.

### II. THE PRACTICAL LIFE.

#### § 13. *The Principal elements of the Practical Life.*

The power drawing unto God as the central point and place of rest is the centripetal force, the power drawing to activity in the outer world of one's earthly calling is the centrifugal force of the soul. Both powers must work harmoniously together. This was true of our Lord's life in perfect measure. We find the contemplative-mystical love and the practical love united in Him in most beautiful harmony. "In His contemplation, in His divine mind, there is action: it is the soaring of the heart in prayer, and at the same time the fruitful germ of activity. And beneath this activity there breathes the divine purpose and the spirit of devotion."

This practical, visible love of our Lord, working for the weal of men, becomes, as His history proves, a passive, suf-

fering love. Thus it is in the life of His servant. The apostolic admonition: "Make full proof of thy ministry" (2 Tim. 4, 5) is accompanied by this other: "Endure hardness (συ κακοπάθησον), as a good soldier of Jesus Christ." We have therefore to consider two chief elements in the practical life of the servant of Christ: first the active, secondly the passive.

## A. THE ACTIVITY OF THE PASTOR.

### 1. HIS WORK IN THE STUDY.

### § 14. *The Importance of Learning in General.*

Under the Old Dispensation God did not want any blind man as a priest. Diligent study belongs to the work of the office of the ministry. One who has to dispense as much as does the pastor, must take time to gather, otherwise his store will soon give out. Scientific improvement is indispensable if sad impoverishment is not to result.

Learning is of vast moment for the history of God's kingdom. St. Paul's citations from Aratus (Acts 17, 28), from Menander (1 Cor. 15, 33), and from Epimenides (Titus 1, 12) are a constant admonition to the pastor not to undervalue learning. How deeply is the Church indebted to the scientific ability of a Pantaenus, a Clement of Alexandria, an Irenaeus—and how much obliged to the colossal erudition of an Origen! What could the apologists have accomplished, had they not, at the same time that their Christian life shone like the lightning into the darkness of surrounding heathenism, been equipped with the weapons of science! The Church rightly looked upon the decree of Julian the Apostate, in not allowing to the Christians the use of the schools of culture, as a severe blow to the Christian cause. On the other hand, what a blessing have the learned schools at Granada and Toledo proved themselves to be, in that they transmitted to the Church the knowledge of the Hebrew

language and preserved for her the Old Testament. Was not the knowledge of the Hebrew and the classical languages the key with which Luther unlocked the treasures of the sacred Scriptures to Christendom? Had not the enemies of the Reformation all reason to say: "If Lyra had not played, Luther had not danced (*Si Lyra non lyrasset, Lutherus non saltasset*)?" That Luther clearly recognized the value of learning such expressions as these will indicate: "The devil smelled the rat when languages came into existence, for he knew that his kingdom would get hold of a science that he could not easily destroy again; although he could not prevent their coming into existence, yet he thought he could so limit their power that they would at length decay and fall to pieces. An undesirable guest had entered his house; therefore he would feed him in such manner as to get rid of him in short order. Very few of us see this wicked trick that the devil plays. Therefore, beloved Germans, let us open our eyes to this fact, thank God for the precious treasure, and hold fast to it that it may not be taken away from us and that Satan may not carry out his wicked will. For we cannot deny this that although the Gospel has come and daily comes only through the Holy Ghost, yet it has come by means of and has profited by the languages, and must also be preserved by means of them. For when God desired to send His Gospel into all the world through the apostles, He conferred the gift of tongues and through the Roman government had the Greek and the Latin language spread so widely that His message might soon bring fruit on every hand. This He has done now also. Nobody knew what use God had for languages until it appeared that it was for the Gospel's sake, which He intended to reveal and whereby He purposed uncovering and destroying the rule of the Antichrist. He let Greece fall into the hands of the Turks in order that the Greeks might be driven out and scattered abroad, and thus spread a knowledge of the Greek

tongue and make a beginning in the study of other languages. As we prize the Gospel, let us also hold firmly to the languages. For God did not allow His Word to be recorded for naught in two languages only, the Old Testament in the Hebrew, the New Testament in the Greek; He did not despise these, but preferred them before all others for His Word, and therefore we also should honor them more than the others. Mark this too, that we shall not receive the Gospel fully without the languages. The tongues are the sheath in which this treasure is carried. They are the vessel in which this drink is contained. They are the dish in which this food lies. And as the Gospel itself indicates, they are the baskets in which the loaves and fish and fragments are kept. It is therefore certain that, if the languages do not remain, the Gospel must finally perish. We should not be misled because some boast of the Spirit and value lightly the Scriptures, while others like the Waldensian brethren do not regard the languages as of much use. But, dear friend, what of the Spirit! I have also been in the spirit and have also seen spirit (if it is permitted one to boast of himself) perhaps more than any of those will see in a twelve-month, however much better they may repute themselves to be. My spirit has also shown itself, while theirs sits still in a corner and has displayed nothing excepting its boast. But this I know very well: although the Spirit does everything alone, yet I would never have made any headway in the thickets if the languages had not come to my help to make me safe and certain about the Scriptures. I could have been pious and have preached the truth; but I would have left the pope and the sophists and the whole crew of Antichrist where they were. For my spirit robs him of nothing but myself; but the Holy Scriptures and languages make the world too small for him and hurt him in his kingdom."

Melanchthon says: "Unlearned theology is one of the

greatest evils." He treats often the theme: "Learning is a blessing, ignorance a curse to the Church." History teaches also how many God-fearing men, e. g. Richard Baxter, have been confirmed in their faith through earnest study. On the other hand it is easy to prove from history how the neglect of learning has every time severely injured the Church. The post-Spener pietism underrated the value of learning; how bitterly had the Church to suffer for it! Palmer rightly says in his Evangelical Pastoral Theology (p. 177): "The less learning the ministry possesses, the less successfully can it resist the two enemies of the Church—the exulting spirit of the world, which takes learning into its service, and the equally arrogant sectarian spirit, hating all independent learning—, and so much more easily will ministers themselves become a prey either to the one or to the other of these evils." Nitzsch says in his Practical Theology: "The full perfect life and the flow of blood in the Christian congregation cannot be preserved unless theological culture be fostered and practiced as a foundation for the activity of the office." Into the universe of human knowledge and experience the truth of salvation should be introduced for its own glorification and that of humanity; unbelief and doubt, bidding defiance on the ground of contradiction between knowledge and faith, must be overcome, and that which can be attained only through critical learning, the unity between all outer and inner, between spiritual and natural experiences, should be made known. Does learning exist and must it exist, then ought it the more to be a weapon of the Church. Over against a false Christianity the Norwegian theologian very properly remarks: "It must be said that civilization, that culture is one of the conditions for the full development of morality and religious feeling, which among barbarian, uncivilized surroundings can be developed only imperfectly, and for this reason Christianity plants even the germs of culture in those lands and in those

places where there is no civilization." Especially in our time which demands both a full Christianity and thorough culture must the pastor work in the spiritual field of learning in the sweat of his brow. Culture and Christianity, faith and science, should be harmoniously blended within him, as in Melanchthon, the *praeceptor Germaniae.* "Studying is my work," said Luther. It should be so with every evangelical minister. "It cannot be said often enough to those who are preparing themselves for the ministry that, for the conduct of their office, thorough study is necessary, study of the Holy Scriptures, study of the classical orators of antiquity, study of the great teachers of the ancient church. How Gregory Nazianzen and Chrysostom studied! How Ambrose studied, even after he became a man, and after he had been called from the tribunal to the office of the ministry? How could Augustine have preached so unceasingly, had he not been trained by profound study? All great teachers of the Church became what they were through diligent study. All who depended on their natural gifts, have done more harm than good. It is so to-day, it will ever be so."

It has been intimated in what has already been said that the pastor should in his studies guard against onesidedness, which is sure to prove destructive to the mind. A field that is planted year after year with the same kind of grain, will lose in productiveness. As with the cultivation of the ground, so is it also with the culture of the mind. The minister dare not confine himself to the study of his particular branch, general scientific study must go hand in hand therewith.

We turn our attention first of all to the study of theology.

## A. THEOLOGICAL STUDY.

### § 15. *Bible Study.*

Rambach says: "It is in the Holy Scriptures that the theologian is born"; and Herder writes in the first of his letters on the study of theology: "The study of the Bible is the best study of divine learning"; and William Hofacker tells us: "Without Bible study the whole life of a preacher is an empty nut." The Bible is to be to the theologian not merely the source of his edification, but also the object of his study. As a man, however, cannot perfectly comprehend the beauty of classical antiquity without a knowledge of the Greek and Latin languages, so one cannot fully appropriate to himself the Holy Scriptures, if he is not master of the original text. The exegetical study of the Old Testament is much neglected; one does not like to deal with the Hebrew grammar and with Hebrew words. How such ministers are put to shame by a George II, of Saxony, or a Maria Schurmann, by a Henrietta Catharine von Gersdorf (the grandmother of Zinzendorf) and many others of the laity, who learned the Hebrew only for the sake of being able to read the Old Testament in the original tongue. With this neglect of a study of the Hebrew language there is connected in the case of not a few pastors a lack in accurate knowledge of the Old Testament. How greatly would even the sermon gain in freshness and richness through a careful study of the Old Testament! That the exegesis of the New Testament ought not be neglected is a matter of course.

One soon perceives whether the preacher reads the original and carries on thorough exegetical study or not. Without such preparation he is not enabled to lead the congregation into the depths of scriptural truth. The absence of a firm exegetical foundation often betrays itself in this, that the text is preached on, but not from; that is, the text is not preached.

How much in the Scriptures, that at first glance appears to have only some archaeological value for the learned theologian, could by a deeper search on the part of the preacher be turned to good account.

The peculiarities of Lake Zirknitz are well known: At one season of the year fishing is to be had there, at another hay is made, and at a third grain is harvested. And the Word of God is a wonderful domain full of the greatest riches. One and the same word offers for different occasions and circumstances as many different remedies. According to the Lord's Word Matt. 13, 52, every pastor should be a religious teacher (scribe) "instructed unto the kingdom of heaven." Ezra is a biblical example in this respect: "He was a ready scribe in the law of Moses" and "had prepared his heart to seek the law of the Lord" (Ezra 7, vs. 6 and 10).

Biblical Geography, Archaeology and Isagogics are also necessary to Bible study. No minister of to-day can afford to neglect the study of the historical critical introduction to the biblical books. The question concerning the authenticity of the biblical books is no longer an esoteric one, claiming the attention of theologians only, it has become exoteric in this that the opinions of the negative critics have been scattered among the congregations. Through the writings of Strauss, Renan and others, the faith of many in the divinity and the authenticity of the books of the Bible has been shaken. This is a fact which the preacher dare not ignore. Would he combat the false views of the negative critics, which are commended to our nation as the irrefragable results of science, then must he employ the material at his command and study. Whoever neglects that will never wholly escape the tyranny which erroneous views concerning the canon exercise. The study of the critique of the biblical books is doubtless a dry thing to many, but it is productive of a blessing: it helps especially to strengthen one's own faith. Even the study of the Apostolic Fathers

is of a character to disperse utterly the disquieting clouds of doubt, whether we have the same Christ and the same evangelical history as an Ignatius or a Polycarp had, or whether our apostolical letters are not the product of a much later period. When one sees how these writings of the Apostolic Fathers are the echo of apostolic teaching, how they reproduce with truly anxious fidelity the doctrine of Paul in particular, when one observes how the letter of Clement of Rome to the Corinthians, written soon after Paul's death, literally abounds in citations from the letters of Paul, of Peter, from the Gospels of Matthew and Luke, from the letter to the Hebrews,—how Clement (ch. 47) expressly calls upon the Corinthians to receive Paul's letters and lay to heart his admonitions to unity; when, in the short but noble letter of Polycarp (comprising in the octavo edition of Hefele hardly seven pages), one finds nearly 45 quotations from the New Testament; when one discovers in the precious letter *ad Diognetum* whole verses from the letters of Paul (e. g. 2 Cor. 6, 8–10), some quoted verbatim, others in paraphrase,—then one can pick up the writings of the negative critics with greater calmness.

If, in addition to this, the pastor will make himself acquainted with the testimony which the apologists Justin Martyr, Irenaeus, Tertullian, Origen bear concerning the canon of the New Testament;—if he will make himself familiar with the ante-Nicene catalogues—with that of the Peshito, the oldest translation of the New Testament, which in all events belongs to the beginning of the second century and, with the exception of Jude, 2 Peter, 2 and 3 John and the Apocalypse, contains our whole canon; if he will examine the so-called canon of Muratori, a Latin list, prepared about 170, of the books generally read in the church service, which begins with Luke's Gospel (which however is expressly denoted the third) and then contains all the other New Testament writings with the exception of the Petrine

epistles and the third letter of John; if he will acquaint himself with the harmony, which appears among the genuine catalogues of the fourth century with respect to the homologoumena and the antilegomena,—then his faith in the New Testament Scriptures not only will not be shaken, but much rather confirmed. This faith will be confirmed still more when he reads the testimony which the enemies of Christianity in the second and third centuries bear for the New Testament canon, especially the testimony of the heretics, such as Basilides Celsus, the greatest opponent of Christianity, "the Strauss of the second century," as a recent church historian calls him, boasted that he had studied the canonical books in order that he "might overcome the Christians with their own weapons." In his ἀληθὴς λόγος he cites not only the four evangelists, but also quotes many passages from the apostolical writings, and it nowhere occurs to him to attack the authenticity of the sacred books; he only tries to show, from the standpoint of his Platonic views, the contradictions and absurdities contained in these writings. Chrysostom already directed attention to the service which these enemies of Christianity rendered the Church through their testimonies for our canon; he says in one of his homilies on the First Letter to the Corinthians: "It is remarkable how early the Gospel was propagated in all parts of the inhabited earth, for Celsus, and afterwards Porphyry, who have spoken so much against us, are sufficient witnesses for the great age of our sacred books." If the pastor is acquainted as he ought to be with the historical arguments which attest the Bible to be a divine book, he will gain also true courage to use the sword of the Spirit.

§ 16. *The Study of Church History.*

Doellinger calls Exegesis of the Bible and Church History the two eyes of Theology. But alas! Church history is nowadays neither with students nor with pastors a favorite

study. Especially is the inner side of Church history studied too little. What valuable treasures are to be had just in this respect in the many excellent monographs which have appeared, since Neander led the way! Rightly does Ebrard call Church history "an inexhaustible mine of pastoral wisdom, of correct judgment upon the events of the present, of suitable choice of God-blessing means for the attainment of God-designed ends, an armory equipping for spiritual warfare, exhorting with the heraldcry of departed confessors to an examination of one's spiritual condition, and awaking from the sleep of worldly-secure happiness with examples of courageous fidelity and constant faith and patience kindling in others such courage and confirming in such fidelity and strengthening in such patience—an armory not for the servants of the Word only, but also for congregations, to whom the past should be made fruitful both in preaching and catechetical instruction in a much more comprehensive way than is usual."

The study of Church history places an effective bar to those philosophical and mystical speculations which volatilize the essence of Christianity. The freethinking tendency has turned away from history. Through the writings of the representatives of this movement many have been involved in deep perplexity respecting the Person of Christ. The assertion that the doctrine of the divinity of Christ is not the doctrine of original Christianity, but rather a relapse into an "earlier stage of heathen notions," seems to them quite plausible. Scripture passages which prove the divinity of Christ have lost for those all power of proof, since all the apostolic writings have in their minds fallen under the suspicion of being spurious. Would it not serve to settle and to strengthen these doubting souls if it were shown them from the (genuine) letters of the Apostolic Fathers that the immediate disciples of the Apostles, an Ignatius, a Polycarp, a Clement of Rome called upon the

name of Christ and believed in His divinity? Ignatius, for example, who calls himself Christ-bearer and God-bearer (*Χριστοφορος*, *θεοφόρος*), writes in the address of his letter to the Ephesians: through Jesus Christ our God (*Ἰησοῦ Χριστοῦ τοῦ θεοῦ ἡμῶν*); and in a letter of Polycarp we read: I glorify Jesus Christ, the God (*δοξαζω Ἰησοῦν Χριστὸν τὸν θεόν*).

Should not souls, whose faith in the truthfulness of the gospels has been shaken by the attacks made on the miracles of our Lord, be won again and confirmed when they hear that the oldest Christian apologist Inadratus (126) expressly informs us that he himself saw some of those who had been so wonderfully healed and others who had been awakened from the dead by Christ?

Theologians, to whom the doctrine of the God-man, the doctrine of the double nature, is a rock of offence, affirm as one chief objection that the Christology which the Church teaches is in conflict with reason and with the development of culture. This assertion can be proven to be, at least before the tribunal of history, unfounded. Have not men like Origen, Luther, Melanchthon, Calvin, Dante, Shakespeare, Pascal, Copernicus, Newton, made important contributions to the advancement of culture and was their biblical faith in the divinity of Christ in contradiction with their learning, did culture and Christianity in their case lie side by side in a dualistic manner, did there exist in them the double department of head and heart? Or does history perhaps teach that Arianism or Socinianism have rendered greater services toward the advancement of civilization? Or does not history rather inform us to the contrary? "Unitarian congregations, which deny the divinity of Jesus, exist in Transylvania, England, North America, but they are branches that have been torn off from the body of the Church, and, separated from the living powers that are active in the Church, they have lost all importance in Church History. The socalled free churches, which with

their withdrawal, no matter whether from the Roman Catholic or from the Protestant communion, have at the same time forsaken the old catholic confession, prolong with difficulty a powerless sham of a life. On the other hand the Huguenots of France have not only endured the massacre of St. Bartholomew, but also the twenty years' war in the Cevennes and through their emigrants they have carried fruitful germs into the lands of their adoption. The Waldenses have left behind them the history of half a millenium and they are showing themselves to be providential instruments in the evangelization of Italy. Even sects of the Christian religion, like the Quakers and the Baptists, defy the unfavorableness of their circumstances and have performed a great work not only in the propagation of their own particular phase of doctrine, but in the furtherance of Christian feeling and the promotion of Christianity in the heathen world. Thus history gives manifold testimony that the Church's life and capability for doing great things is to be measured according to her attitude toward Christ." History teaches that the Church, which proclaims apostolic Christianity, is the greatest civilizing power in the world, that the course of the apostles has been the course of civilization. The divine power of Christianity can easily be proven from the wonderful change which it has effected in human society. Behold the tragic picture of ancient heathen society replete with the most offensive immorality and depravity and then consider the sweet picture of the new Christian society, which emerges "like a white lily out of the bog of corruption."

It is a common opinion in our time that we can do without Biblical Christianity while its place is supplied by a sort of humanitarian religion. But history—that practical philosophy—shows incontestably that Christianity alone is the true humanitarian religion, that true humanitarianism grows only in the soil of Christianity. Are the truths, that all

men are the children of one Father, the members of one family, brothers and sisters, called to enjoy a common patrimony—are these truths, which in Christian lands are preached from the house-tops, to be found in the writings of a single heathen philosopher? Terence indeed says: I consider nothing relating to man to be foreign to me (*nil humani a me alienum puto*). But the emancipated slave, who spoke such beautiful words, could nevertheless persuade himself to keep slaves. Among the cultured Hindoos there are hospitals for animals, but not for men. Charitable institutions owe their origin to Christianity. Humanity without Christianity has no root from which to draw life. Auberlen has said: humanity without Christianity leads to bestiality. History furnishes the proofs for this. Compare a Rousseau and the wordy knights who always talk of equality and fraternity and have committed the most terrible crimes against charity, and the simple Christians of the first centuries, who—to adopt the phrase of Minutius Felix—said: we do not speak great things, but we live great things (*non eloquimur magna, sed vivimus magna*), who did not practice brotherly love only, but love toward all men, even toward their greatest enemies, so that Julian the Apostate angrily said: As pirates entice boys on board their ships with cakes, so Christians, by the works of love which they exercise toward all, draw to themselves a host of heathen.

History also instructs us respecting the sources and the fruits of irreligiousness and unbelief. It shows that the saying of the philosopher, Arthur Schopenhauer contains truth: "the will is the smith and the intellect the hammer," that the will "has exercised and still exercises a checking and hindering influence on the cultivation of the conscience." What were the arguments of a Herod Antipas against the truth which John the preacher of repentance presented to him? His arguments were Herodias! What were the

grounds that made Voltaire so furious against Christianity, to whose extermination he so earnestly admonished in his letters with the notorious *ecrasez l'infame* (crush the infamous thing)? His arguments were: mistresses and holy greed of gold (auri sacra fames). He who moves in the mire of unholy living cannot long remain neutral toward Christianity. "Every one that doeth evil hateth the light" (John 3, 20). Why do so many in these times fall a prey to materialism? Because it dispenses them from the exercise of virtue. Materialism, which so gladly assumes the beautiful mask of progress, is nothing else than a relapse into heathenism. What our materialists laud as new wisdom and as the result of scientific inquiry is nothing else than the ancient wisdom of "the laughing philosopher" Democritus of Abdera and nothing more than the wisdom of Epicurus. Were these philosophers greater spirits than Plato and Aristotle? Wherein lies the secret that these latter, the true kings in the realm of philosophy, had such a small number of adherents, while the former drew such great multitudes? The whole secret lies right here, Plato and Aristotle insisted upon an earnest life, whilst Democritus and Epicurus absolved from the moral law and opened the door wide to every kind of sin and shame. Why do men nowadays go so willingly to hear the false prophets who deny the existence of God and the immortality of the soul? Because one is least disturbed by this system of philosophy in his enjoyment of the world. It is easily conceivable that people, who as gluttons of the crowd of Epicureans (porci-swinede grege Epicuri) have sunk into the filth of dissolute worldiness, can have no enthusiasm for a religion that would make out of men athletes of virtue; it is easily conceivable that they desire to know nothing of God, for "the thought of God awakens a terrible neighbor; his name is judge;" it is easily conceivable that they hope that "the Lord God above has died and the devil beneath is dead." The Lord says: "By

their fruits ye shall know them." History does not leave us in the dark respecting the fruits of irreligiousness and unbelief. It teaches us incontrovertibly that irreligiousness, unbelief, when it obtains a hearing, carries in its train black despair and wretchedness, overthrows all divine and human order, destroys all morality and introduces the vilest barbarity, that it is one of the birds which gather where the carcass lies.

History teaches further that the human heart and the Holy Scriptures stand in close relation to each other, that only the supernatural revelation with its divine wisdom and with its divine power is able to satisfy the deepest needs of the human heart and conscience, that the longing of man's nature after God can be stilled by nothing else. To seek contentment in the amusements of the world, in riches and honors, in art and science, is the same as carrying water in the broken vases of the Danaides. History amply substantiates the statement. Louis XV. of France, notorious on account of his debaucheries had everything that the greatest lover of pleasure could wish, yet the woman that exercised greatest influence over him had to say that he was the unhappiest man in France; in vain did she endeavor to cheer him up by the most brilliant entertainments; in the lap of pleasure he led a miserable life; the glaring contradiction between his joys and religion, which he could not evade, tormented him with the gnawings of conscience, so that often he fainted under the pressure of melancholy, while his soul was enveloped in thick night. The renowned comedian Carlin, whose clever jests delighted the Parisians, came one day to the most renowned physician of Paris and asked for relief from a deep melancholy that had made his life unbearable and that could not be banished by anything that he had tried. The physican said: "You must drink good wine." "Ah, I have the best wines from all countries,

but they do not drive away my sadness." "You must travel." "I have travelled through the whole of Europe, but my melancholy has accompanied me everywhere." At length the physician could give no other counsel than this: "You must attend the theatre regularly when Carlin plays, his merriment is contagious, he will make you laugh." Then the poor man groaned: "alas! now I see that my melancholy cannot be cured, I am Carlin."—Artists and scientists corroborate the statement that the thirst of the soul, created as the soul has been for God and for eternity, cannot be satisfied at the pleasant fountains of human art and science.

Justin made the greatest and most tedious journeys in order to find the truth which could illumine the mind and bring peace to the heart; he knocks at the door of all the philosophers of his time; he inquires of the Stoics, of the Peripatetics, of the Pythagoreans, of the Platonists, but every new attempt to discover the truth brings disappointment; he finds no peace until an aged Christian, upon whose face the dawn of eternity shines and the spirit of divine peace rests, points him away from the philosophers to the prophets and through these Justin learns to know Him in whom all treasures of knowledge and wisdom lie concealed and who is the incarnate truth, and who gives to all who attend His school the peace which passeth all understanding.—The celebrated painter, sculptor and poet Michael Angelo says in one of his sonnets:

> Die Phantasie mit ihren Truggeweben,
> Die mir die Kunst zur Gœttin schuf so hehr,
> Erkenn' ich jetzt, wie nichtig sie und leer,
> Wenn sich zum Leid auch alle sie erstreben.

Gœthe, who possessed and enjoyed everything that men call happiness, in a letter to Eckermann makes the confession: "I have always been regarded as one specially favored

by fortune, and I will not complain or speak ill of my life. But in truth it has been nothing else than pain and labor, and I can truly say that during my 75 years I have not had four weeks' real comfort. It was the eternal rolling of a stone that must ever be lifted again." In another place he declared that "the possession of the highest knowledge, the enjoyment of the most beautiful gifts are inadequate to still the longing of man even in the least." (This is too the idea in Faust.) He has also expressed this truth in the beautiful words:

Ach, ich bin des Treibens muede,
  Was soll all der Schmerz und Lust?
Sueszer Friede,
  Komm, ach komm in meine Brust!

A Lenau laments:

Geh hin, du Armer, frag nach Troste
  Bei Kunst und Weisheit ueberall,
Trink Wein, geh in den Wald und koste
  Die Rose und die Nachtigall:
Sie haben nichts fuer deine Klagen,
  Kein Strahl versœhnt die schwarze Kluft,
Sie haben nichts fuer dein Verzagen,
  Und schaudernd sinkst du in die Gruft.

Such confessions from eminent men of the earth are a testimony of the naturally Christian soul (*testimonium animæ naturaliter Christianæ*), as Tertullian could say: they truly show that God has planted eternity in man's breast. Augustine has expressed this truth in his *Confessions* in the well-known words: "Thou hast made us for Thyself and our heart is restless until it finds repose in Thee" (*fecisti nos ad te et inquietum est cor nostrum, donec requiescat in te*). And Richard of St. Victor says: "The human heart is continually in unrest; like a mill, it grinds, crushes, consumes everything that is thrown in its way. It has rest and peace with itself only through God."

History further teaches indisputably that the infiringement of the regulations of Christianity carries with it the curse, that emancipation from these ordinances leads to bitter experiences and finally compels to the acknowledgment that those provisions were right. In the name of liberty men have absolved the outward life at least from the rules of Christianity. In the manufacturing towns the sacredness of Sunday was almost wholly set aside. But see, all at once a mighty protest is raised against this so-called liberty, and with this protest there is united an appeal to the State for the creation of a law which will guarantee to those who must earn their daily bread in the sweat of their face Sunday rest. The labor circles which raise this protest and make this demand are for the most part not religiously disposed; on the contrary they have inscribed upon their banner materialism and atheism; but they together with their protest and their appeal are witnesses that the ordinances of Christianity are indispensable for the earth's welfare. We cannot close our admonition to diligent application in the field of church history without recommending the study of the lives of the fathers:

> Ein groszes Muster weckt Nacheiferung,
> Und giebt dem Urteil hœhere Gesetze.

## CURRENT THEOLOGICAL AND RELIGIOUS THOUGHT.

The Bible is now the cynosure of all eyes. Seldom before in the history of Christianity have the Sacred Scriptures been the subject of both scientific and popular study to the extent in which this is the case in our day and generation. At any rate this is the case of the literary history of the books composing the sacred volume. This is

the day of Biblical criticism above all others. That it is so is the result of factors and forces which have been operative for a century or longer, and the Biblical questions and problems and their selections have historically become what they are at present. The dread Roman Catholic physician, Astruc, more than a century ago inaugurated the movement that has led to the methods and ideals of modern criticism, by his literary analysis of the Book of Genesis. Although undertaken originally in defense of the Mosaic authorship of the first book of the Bible, the version of Astruc contained the germs of all the newer phases of this science. The productive idea in the new methods of Scripture research was the study of these books as a literature, thereby opening up from a new point of view the prominence and importance of the human element in the composition of the sacred writings. And herein consists essentially the new element in modern Bible study and research, and the idea which has been most productive of good and bad results in the Bible criticism of the day. That, in a certain sense, this step was an advance in Bible study admits of no doubt. The Bible is primarily not a code of *dicta probantia* for the various doctrines of Christian dogmatics, but the great principles of salvation were revealed ordinarily not in the shape of abstract truths but were historically unfolded in the dealings of God with His people by the mouth of prophets and apostles. The providential selection and guidance of the chosen people during the Old Testament period as also suffering the Gentiles to go their own way, until in the fulness of time both should be prepared for salvation and salvation should be prepared for them—all this was an educational process aiming at a realization of the ideals and plans of God, namely, the redemption of fallen man to his original estate. But such an educational process is naturally also an historical development; and thus the Kingdom of God on earth, which grew up for

man also grew up with men and among men. The presence and activity of this historical principle in the unfolding in time of God's plans among men appears more and more marked the closer the official record of this educational process is studied. The peculiar shape which the Kingdom of God took upon earth, namely, that for covenant relation between Jehovah and Israel is undoubtedly an adoption from the semitic nature, among whom covenants are an established custom. Had God selected an Aryan people to be the medium of His special work among men, in all probability He would have realized His plans in an altogether different method. That the pre-existing and pre-historic relation between the second and the first power of the Jehovah should find its expression in the *Logos* or Word, can again be explained on the basis of the *Memre* or *Logos* idea current—the Jewish and the Jewish-Greek thought of the day, not indeed materially, but formally. The Spirit, in revealing from on high the everlasting truths of God, chooses such forms, ways and formulas which were current that day and which could be readily adapted to convey such high truths. While it is naturalism even radically to seem to seek for the sources of New Testament thought in the contemporaneous literature, yet the thought ideas and ideals of the day gave the shape and form that moulders this particular way in which this truth found utterance. But further than the form it does not go.

It is e. g. easily possible, as has been done by Deutsch in his *Literary Remains*, to show that such words as "baptism," "regeneration," "justification," and other terms used technically to convey specifically New Testament thoughts and teach New Testament doctrines are used frequently and regularly by the Jewish writers of the day; and it is easy to do what Taylor, in his edition of the Mishna tractate, *Pirque-Aboth* has done, to show that every single petition of the Lord's Prayer can be duplicated in contemporaneous books.

Yet it is equally easy to show that contemporaneous writers would not have understood the length and breadth and depth of meaning which the New Testament writers have given to these terms taken from the language of the day. Here it is again true, "*Si duo faciunt (dicunt) idem non est idem.*" This modern method of studying the Scriptures has thus also been the chief source of the modern destructive teachings on the inspiration and character and origin of the sacred writings. Even if it should be true, as is generally claimed, that the Bible students of former generations did not appreciate the historical principle necessary to the interpretation of the Scriptures as the record for historical process, but understood in too mechanical a way both the contents of the Scriptures and their composition, the modern emphasis of the human element in the Scriptures and of the history and teachings they contain by crowding into the background or reducing to a minimum the divine factor in both, is an extreme a thousand times worse. It is from this point of view that we can understand why modern Biblical critics no longer as a rule accept the absolute inerrancy of the Scriptures. For them it is more the word of man than of God, and no longer the Word of God spoken indeed through man and in the methods and ways adapted to man's needs, yet for all that *God's* Word. Here again, as so often, extremes meet. While we cannot be too thankful for the good results achieved from the study of the Scriptures on the historical principles as applied by reverent students of the Word, the abuse of that principle in the development of the naturalism and rationalism of modern "advanced" schools of Bible students is a most deplorable fact. The loss has been so great over against the methods of the old orthodox schools that the gain made is comparatively and relatively small. The extraordinary claim made for the modern schools is largely based upon ignorance of what the older generations have done. Especially is this the case as the controlling power

at present is subjectivism in comparison with which the "dogmatical prejudgments" of older schools are innocent and harmless. It is true that many of the *externalia* of Scriptures are now better understood than they were a century or two ago and the Scriptures as literature are better appreciated, chiefly through the emphasis laid upon the historic method of research; but the Scriptures as a Revelation have largely given way to the Scriptures as the history of a Revelation, and the prominence assigned to the human element has made men forget to a greater or less extent the divine. In the case of the radical critics this is the case absolutely, for with them there is no inspiration and the difference between canonical and uncanonical books amounts to *nil.*

At bottom the great controversies of the modern times between the different schools not one of the facts but rather of the interpretation of facts, or rather on the fundamental idea controlling this interpretation. This is the case even when critics generally counted on the conservative side admit as "facts" what more careful men still deny. The German conservative theologian does not regard it as a forfeiture of his evangelical standpoint to accept the documentary theory of the Pentateuch or the Deutero-Isaiah for chapter 40–66 of that collection; but he does regard as a betrayal of his standpoint to accept the hypotheses of the origin and development of the religion of Israel based upon them and similar literary dissections of the Old Testament books. The mere fact of a literary analysis of the Pentateuch is not in itself a danger, but the structure of a naturalistic scheme upon this foundation in connection with works similar to those of the prophets is what causes the havoc. As far as the mere literary problems are concerned there is a great difference between Wellhausen and Delitzsch. Both accept the Levitical Codex in the Pentateuch as the latest part of those books, differing only on the question of date.

Yet these two men differ *toto coelo* is the interpretation of the Old Testament religious history. The one regarded the Old Testament as the evidence of God's gracious leading of mankind to an acceptance of the Messiah, when God, in His own appointed time and hour should cause His Redeemer to appear; the other saw in these books only the natural development of a system of religious ideas unfolded in a natural way and in accordance with the genius and character of the people. The one saw God and His mercy and His power in every line of the Old Testament; the other saw practically only man and his ideas and his works. Whether Delitzsch in holding to his conservative views notwithstanding his opinions in regard to the literature of the Old Testament, was consistent and harmonious to himself, is another question.

It must be confessed that his teachings are often a psychological mystery even with most charitably judging reader and not infrequently the agreement between his literary and theological teachings a thing past finding out. Shortly before his death he wrote a pamphlet in which he made prominent the "deep" chasm existing between the two schools of Biblical scholars of our day. These words are the truth. In reality there is such a "chasm." The one is naturalistic and naturalizing; the other accepts the providential and special guidance of God in history and in the Scriptures. It is folly beyond measure for the modern destructive school to claim for themselves an absence of prejudgments, a search for the truth in its simplicity and purity, and under the spell of no philosophical or theological ideas. Even if such a position were in itself possible it does not exist in this case. The most honest and outspoken of the negative and neological critics frankly acknowledge this. Kuenen, in stating his standpoint in one of his leading works, says that he proceeds from the premises that the religion of the Bible is one of the most important religions of the world, nothing less, but *also*

*nothing more.* A freer and franker confession of naturalistic bias and a more open *petitio principii* could not be asked for. At the same time such an admission shows plainly how little those who claim "scientific" methods as their own peculiar possession are really entitled to make this claim. A method that accepts before hand and a *priori* what is to be investigated or proved, is not scientific. And the modern destructive school is plainly under the spell of the Darwinistic development theory, which leaves no opening for the hand of God in history or in the Scriptures. Weighed in this balance, modern Biblical criticism, notwithstanding the good it has done, in not a few particulars is found wanting. In the main things, namely the divine origin, character and history of the Biblical religion, it is neological and destructive.

G. H. SCHODDE.

## EDITORIAL.

### DESPAIRING OF GOD'S WAYS.

Pious ends are not always pursued by pious means. Even sincere Christians sometimes fall into the error of substituting their own devices for the ordinances of God. Such devices gradually find their way into the Church, become increasingly popular, establish themselves as customs, and are then thoughtlessly adopted without a suspicion that any wrong could be involved. Thus human ordinances not infrequently become so firmly rooted in whole denominations of Christians that all opposition is frowned down as quibbling and quarrelsomeness. Both faith and morals may by imperceptible degrees sink so low that there is hardly a distinguishable line between the Church and the world and what is denominated God's revelation is only man's wisdom.

If in our contention for divine truth and right we had

only the hostile forces outside of the Church in arms against us, we would have comparatively easy work. The truth in Jesus will, by its own inherent power, win its way through the world in opposition to all false religions that array themselves against Christianity. The faithful confession of that truth, without entering into the meta-physical subtleties and logical tricks of the adversary, secures the victory. The little flock need not be afraid of the world's philosophy and science, ancient or modern. "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men." 1 Cor. 1, 23–25. But when those who profess to be the disciples of Christ and claim to be submissive to His Word and loyal to His Church depart from the Lord's ways and teach for doctrines the commandments of men, so that the power of error is fortified by the power of deception, the danger becomes great. Many who would not give heed to the false teaching if it were proclaimed in explicit opposition to the Scriptures, are ready to accept it on the assurance of a church that it is the teaching of the Bible, by which they are too indolent or too indifferent to test it. Whether those who teach it are deceivers or deceived, the deception does its cruel work.

Some are led by their very zeal, misguided though it be, to adopt other ways than those of God's appointment. They seek the salvation of souls, and the importance of that end is permitted to crowd all other considerations out of view. It seems to them that all efforts to maintain purity of doctrines, especially when such efforts result in controversy, are manipulations of an unspiritual mind, in opposition to which, not without some self-complacency and suggestion of superior sanctity, they set their ardent zeal for the conver-

sion of sinners. They have even been known to say, when the importance of adhering strictly to the words of the Lord was urged upon them, that they have no time for contention about doctrinal differences, while souls are perishing around them. That sounds saintly, and that kind of thing never fails to win applause. Is it any wonder that such people, when the success of their labors does not correspond with their zeal, resort to other ways and means than those which God has prescribed? Why should they rest? The salvation of souls must be secured and the number of converts must be increased; that is the main thing with them. Everything else is secondary and must yield to the exigencies of that which is primary and paramount. If God's means do not accomplish the end, which is so plainly necessary that His good and gracious will may be done, why not use all the ingenuity with which the beneficent Creator has endowed us to execute that will, especially as other churches are achieving glorious successes by their manifold schemes and contrivances? If we can only save souls, what is the difference whether we use the sacraments or not, especially as these are an offense to many and thus a manifest hinderance to the work? If we can only draw people to the church and enlist them in the cause, what is the difference whether we declare the whole counsel of God or not, especially as some portions of this counsel are a stumblingblock to many, who could be won by ignoring them? If we can gather in large numbers into the communion of saints, what is the difference whether we preach the old doctrines of the Catechism or not, especially as so many, in this era of science and progress are sick of the old story and can be attracted only by modern improvements? If by various ingenious expedients we can get men and money to support institutions and missions and thus to conquer the world for Christ, what is the difference whether we teach the simple

method of giving for Christ's sake or not, especially as so many object to the arduous plan of giving without getting?

By such sophistries men deceive themselves and deceive others. Despair of God's way is thought to justify substitution of human schemes and devices. In the tangle the double error is concealed from view. It is overlooked on the one hand, that God has appointed the means of His kingdom as well as the end, and, on the other hand, that all successes achieved without these means are mere delusions. He has not called the church and her ministry, when once the ruined condition of the world is recognized, to set up an independent business of soul-saving. That is only wildly plunging into the ocean of sin and death and floundering helplessly about. It is God alone that saves. This is the first lesson to be learned in order to do effectual work. And He suffers no dictation from man as to how it is to be done. The case would be utterly hopeless if He needed our wisdom or our strength to devise His plans or to render them effective. It is He that has provided eternal salvation by the mission of His own dear Son to live and die for us, and it is He that applies this salvation to lost souls by the mission of the Holy Ghost and the institution of the means of grace. By the diligent use of these means, whereby God does the saving work, success can be achieved, and by no other way. Let no man be deceived by the appearance of great results accomplished through human contrivances. No doubt multitudes have been gathered into churches by holding out inducements to the flesh. Preaching that disturbs nobody in his sin and that troubles nobody with the crucified Son of God as the only Saviour, but that gratifies the ear with novelties and that pampers pride by appealing to natural reason and taste, interfering with no man's predilections, religious or otherwise, is very likely to attract crowds; and schemes that minister to the pleasures of men and women are likely to fill the church's purse with money and render

the church popular besides, both because they do away with the offensive appeals for contributions in Jesus' name and because they indicate a liberal spirit that has overcome the narrowness which confines the activity of the church to the one solemn subject of deliverance from sin and death and preparation for the life to come: but when such churches grow large and seemingly prosperous, are souls really saved and is the Saviour really glorified? Let those who are tempted to use the expedients by which others seem to be so successful in church work ask themselves such questions and seek to answer them in the light of the Bible and its warnings of the coming judgment. Manifestly despairing of God's ways, even assuming that the salvation of souls is sincerely sought, which is the best case that could be assumed, is the way of unbelief and of necessary failure.

---

MINISTERS as well as others have need to be reminded that God does all the saving work of His kingdom. He builds the Church, and preserves it, and prospers it. This is a very plain truth, and we do not mean to intimate that any of our people, least of all any of our pastors, are disposed to deny it or even to doubt it. But we are in danger of forgetting, or at least of failing practically to make proper account of it. We accept it, then but too often act as if we did not mean it. God regenerates; He works faith; He creates us unto good works and moves us to perform them, He preserves the soul unto salvation. He has given us something to do in the whole work of the Church; He makes us His children to do His will: but not in any such sense that we become the authors of His work or have any merit in its accomplishment. He bestows upon us this grace also that we are privileged to be co-workers with Him in carrying out His gracious purposes among men. Believers are servants of the Master whom He honors by making them His instruments in rescuing souls from death and leading them to peace and happiness. But it is the Master that does

the work: His is the kingdom and the power and the glory. The means which He has appointed for the salvation of the world through the redemption which is in Christ Jesus are to be administered. That He has commissioned us to do in His name, and woe unto us if we preach not the Gospel. But the results are in His hands, and we err when we presume that they are effected by our wise devices or our mighty exertions. We err grieveousiy when we, presuming that success depends on our wisdom and strength, apply all sorts of expedients to entice the masses and hold the crowd that God's work may be successful. God will attend to the success: let us only do the work which He assigns us as His work, and in quietness and confidence will be our strength.

---

THE CHARGE OF MORAL CRANKINESS is nothing unusual in our day. A person need not be very scrupulous in his persistence in righteousness to subject him to the charge. The doctrinal indifference which prevails naturally tends towards light treatment of moral questions. When people care little about what the Lord says in matters of revealed truth, it would be unreasonable to expect that they would care much about what He says in matters of right living. The same Lord rules in both cases and the same authority regulates both: those who will not bow to that authority in the one will not bow to it in the other. Hence doctrinal laxity necessarily leads to, or rather implies moral laxity. If it seem to a person foolish to adhere strictly to the Lord's Word in a matter of doctrine, and such strictness is assumed to have its ground rather in uncharitableness to those who think otherwise than in conscientious subjection to the Word of the Lord of all, it will necessarily seem foolish to such a person to adhere unwaveringly to the Word of the Lord in a matter of morals or life, and such firmness will be imputed rather to moral crankiness than to intelligent conscientiousness. Obviously in both cases the ground of the accusation is the self-conceit which claims superiority over the Scriptures and subjects their declarations to human rea-

son or feeling that militates against them, although the person concerned may not be conscious of the rebellion against the supremacy of God and His Word. Because indifference and laxity are very common, it is also a very common thing to hear people who are at all scrupulous in moral matters simply called cranks. Accordingly in common parlance a moral crank means a Christian who is not willing to let the Word of God be set aside in questions of duty, as he is not willing to let that Word be set aside in questions of doctrine. Therefore the man who does not recognize the right of telling a lie when nothing else will serve his purpose, or of depriving a person of his property without rendering an equivalent, because the customary exigencies of business are such as to require this, must expect to be considered a crank. Human perversity necessarily leads to perversions of language, and we have no recourse but to submit to the inevitable. Christians should not be misled by such perversions, as they should not be discouraged by the stupid censures to which they give rise. A crank is one who against sense and reason and right would carry a point in accordance with his whim. A true Christian, clinging to the words of the Lord and determined to abide by them at all hazards, is truly wise, even if many should call him a crank.

# BOOKS FOR SALE

AT THE

# LUTHERAN BOOK CONCERN,

55, 57 & 59 E. MAIN ST., COLUMBUS, O.

---

A BRIEF COMMENTARY on the Books of the New Testament. Covering the four Gospels. For Study and Devotion. By Prof. F. W. Stellhorn, Professor of Theology in Capital University, Columbus, O.

| | |
|---|---|
| Plain Cloth | $2 00 |
| Half Leather | 2 50 |
| Morocco | 3 00 |

SERMONS ON THE GOSPELS for the Church Year. By M. Loy, D. D.

| | |
|---|---|
| Plain Cloth | $2 50 |
| Half Leather | 3 00 |
| Half Morocco | 4 00 |
| In two Volumes | 4 00 |

We have also a number of valuable antiquarian books, which we offer for sale at prices that will commend themselves to purchasers. Among these we mention only a few:

LUTHER'S WORKS. Leipzig, 1730. Ten Volumes (double). Price, $4.00 per volume.

HERBERGER'S HERZPOSTILLE. Sermons on the Gospels. Leipzig, 1754. Price, $3 00.

HERBERGER'S HERZPOSTILLE. Sermons on the Epistles. Leipzig, 1736. Price, $3.00.

DR. HEINRICH MUELLER'S HERZENSSPIEGEL. Stargard, 1722. Price, $2.00.

Now is your time to buy. Don't wait until somebody else gets the book you want. Send to us for books for your Church, your Sunday-schools, for families and private devotion.

Are your Sunday-schools supplied with papers for the children? If not, send for samples. We publish the following:

LUTHERAN CHILD'S PAPER. An Illustrated Monthly for the Youth of the Evangelical Lutheran Church. Published on the 15th of every month.

LITTLE MISSIONARY. Published Monthly under the Auspices of the Ev. Luth. Joint Synod of Ohio and other States.

| | |
|---|---|
| Single copies, per year | 25 cts. per copy. |
| 1 to 12 " " " | 23 " " " |
| 12 to 25 " " " | 22 " " " |
| 25 to 50 " " " | 20 " " " |
| 50 to 100 " " " | 18 " " " |
| 100 and over, " " " | 15 " " " |

PRICES ON CHILD'S PAPER THE SAME.

# THE COLUMBUS THEOLOGICAL MAGAZINE.

This Magazine is designed to supply the want, long since felt, of a Lutheran periodical devoted to theological discussion. Its aim will be the exposition and defence of the doctrines of the Church as confessed in the Book of Concord. Theology in all its departments is embraced within its scope.

The friends of the Magazine are requested to give such aid in its circulation as their circumstances permit.

1. The Magazine is published bi-monthly, each number containing 64 pages.

2. The terms are $2.00 per annum, payable in advance, which includes postage. Single numbers 35 cents.

3. All remittances should be addressed to J. L. Trauger, Agent, Columbus, O. All Communications pertaining to the Editorial Department and all exchanges to Prof. M. Loy, D. D., Columbus, O.

CONTENTS OF No. II


| | Page. |
|---|---|
| Nature and Grace | 65 |
| A Study of Witchcraft, by Rev. R. C. H. Lenski, A. M | 85 |
| Current Theological and Religious Thought, by Prof. Geo. H. Schodde, Ph. D. | 103 |
| Editorial Notes, by Prof. M Loy, D.D.— | |
| Our Exclusiveness | 113 |
| Revelation and Inspiration | 117 |
| A Chance to Work | 123 |


## Monies Received for "Theological Magazine."

Rev. E Winterhoff $1.50—84. Rev F. W. Damrow $1 50—84. Rev. J. M. Koepplin $1 50—84. Rev. M L. Peter $6.00—78. Rev. L. Hess $1.50—84. Rev. P. M. Reidenbach $1.50—78 Rev G. L. Hunt $2 00—84 Rev C. Buechler $4.50—78. Rev. C. A. Schaefer $1 50—84. E F. Augenstein $2 00—84. Rev. C F. W. Brecht $1 50—84. H. H. Coffmann $2.00—84. Rev J. H. Rexrode $2.00—84. E Mack $2.00—84. H. H Bachmann $1.00—84. Rev. C. Heiu $1.50—84. Rev. F. Wendt $6 00 78. Rev Wm. Hobberger $1.50—84. Rev. C. A. Hufnagel $2 00—84.

# COLUMBUS

# THEOLOGICAL MAGAZINE.

A BI-MONTHLY JOURNAL DEVOTED TO THE INTERESTS OF THE EV. LUTHERAN CHURCH.

EDITED BY PROF. M. LOY, D.D.

VOL. XIV. — No. 2.

APRIL, 1894.

COLUMBUS, OHIO:
LUTHERAN BOOK CONCERN OF THE OHIO SYNOD.
1894.

COLUMBUS

THEOLOGICAL MAGAZINE.

VOL. XIV. APRIL, 1894. NO. 2.

## NATURE AND GRACE.

St. Paul says: "We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ: by grace ye are saved." Eph. 2, 3–5. Two powers and two states are here indicated which are frequently mentioned in Scripture and concerning which statements are made that it behooves us all to understand and to take duly into account.

Our nature is sinful, and all that it does is contaminated by sin. It has no power for good, or for its own deliverance from evil. Our help is alone in the name of the Lord. He can save us and is willing to save us, but not by any power which is in our nature. Salvation is by grace, which is a supernatural power and gift. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Eph. 2, 8. 9. Lying dead in our sins we are to be saved by grace, not to save ourselves by nature, which is corrupt and powerless.

"For original sin is not a sin which is committed, but it inheres in the nature, substance and essence of man, so that

though no wicked thought should ever arise in the heart of corrupt man, nor idle word be spoken, nor wicked deed be done, yet the nature is nevertheless corrupt through original sin, which is born in us by reason of the sinful seed, and is a fountain-head of all other actual sins, as wicked thoughts, words and works; as it is written (Matt. 15, 19): 'Out of the heart proceed evil thoughts.' Also (Gen. 6, 5; 8, 21): 'The imagination of man's heart is evil from his youth.' Thus it is also well to note the diverse signification of the word "nature," whereby the Manichaeans cover their error and lead astray many simple men. For sometimes it means the essence of man, as when it is said: God created human nature. But at other times it means the disposition and the vicious quality of a thing, which inheres in the nature or essence, as when it is said: The nature of the serpent is to bite, and the nature and disposition of man is to sin, and is sin; here the word nature does not mean the substance of man, but something that inheres in the nature or substance." *Form. Conc. Ep.* 1, § 21. 22.

Our nature is corrupt and powerless for good, but it was not created so. "God hath made man upright; but they have sought out many inventions." Eccl. 7, 29. The essence of man is good, like that of all other creatures. "So God created man in His own image, in the image of God created He him." "And God saw everything that He had made, and behold, it was very good." Gen. 1, 27. 31. Sin has entered into the world and corrupted our nature, but this is not on that account itself sin. "For although," says the *Formula of Concord*, "in Adam and Eve the nature was originally created pure, good and holy, nevertheless sin has not entered nature through the fall in the way fanatically taught by the Manichaeans, as though Satan had created or made something essentially evil, and mingled it with their nature. But since, from the seduction of Satan, through the fall, according to God's judgment and sentence, man, as

a punishment, has lost his concreated original righteousness, human nature, as has been said above, is perverted and corrupt by this deprivation or deficiency, want and injury, which has been caused by Satan; so that at present the nature of all men, who in a natural way are conceived and born, is transmitted by inheritance with the same want and corruption. For since the fall human nature is not at first created pure and good, and only afterward corrupted by original sin, but in the first moment of our conception the seed whence man is formed is sinful and corrupt. Thus also original sin is not something existing of itself in or apart from the nature of the corrupt man, as it is also not the peculiar essence, body or soul, of the corrupt man, or the man himself. Original sin, and the nature of man corrupted thereby, can not and should not, therefore, be so distinguished, as though the nature before God were pure, good, holy, but original sin alone, which dwels therein, were evil. Also, as Augustine writes to the Manichaeans, as though it were not the corrupt man himself who sins by reason of inborn original sin, but something different and foreign in man, and therefore that God, by the law, accuses and condemns not the nature as corrupt by sin, but only the original sin therein. For, as stated above in the thesis, i. e. the explanation of the pure doctrine concerning original sin, the entire nature of man, which is born in the natural way of father and mother, is entirely and to the farthest extent corrupted and perverted by original sin, in body and soul, in all its powers that pertain and belong to the goodness, truth, holiness and righteousness concreated with it in paradise. Nevertheless, the nature is not entirely exterminated or changed into another substance which, according to its essence, is not like our nature, and therefore cannot be one essence with us. Because of this corruption the entire corrupt nature of man could be accused and condemned by the law, if sin were not for Christ's sake forgiven. But the law

accuses and condemns nature, not because we have been created men by God, but because we are sinful and wicked; not because and so far as nature and its essence, ever since the fall, is a work and creature of God in us, but because and so far as it has been poisoned and corrupted by sin." *Sol. Decl.* 1, § 27–32. The corruption is, on the one hand, not the nature itself, which is corrupted, but which is also capable of being restored, nor, on the other hand, a mere external blemish that can easily be removed, but is a poison that pervades all our nature and disqualifies it for the fulfilment of its calling. Man's natural condition now, since sin has entered into the world, is that of spiritual death, so that without Christ we can do nothing.

The phrase "by nature" indicates this condition of depravity and disability into which, through the devil's art, mankind has fallen. Our nature was corrupted by man's first disobedience, so that "after Adam's fall", as our churches confess in the *Augustana*, *Art. 2*, "all men begotten after the common course of nature, are born with sin: that is, without the fear of God, without trust in Him, and with evil desire." But this nature was not destroyed. We still have natural powers. We can do something by nature, notwithstanding the sinfulness that pervades our nature and infects all that is done by nature. The natural man can even do what the world, in its ignorance of spiritual things, pronounces good. It is therefore nothing uncommon to speak of the virtues even of professed heathens. Our churches "teach that man's will has some liberty to work a civil righteousness, and to choose between things that are subject to human reason; but that it has no power to work the righteousness of God, or a spiritual righteousness, without the Spirit of God, because that the natural man receives not the things of the Spirit of God. 1 Cor. 2, 14. But this is wrought when man receives the Spirit of God through the Word. These things are in as many words affirmed by

St. Augustine, *Hypognostica*, *lib.* iii.: 'We confess that there is in all men a free will which has, indeed, the judgment of reason; not that it is thereby fitted, without God, either to begin or at any rate to perform anything in matters pertaining to God, but only in works belonging to this present life, whether they be good or evil. By good works I mean those which are of the goodness of nature; as, to will to labor in the field, to desire meat or drink, to desire to have a friend, to desire apparel, to desire to build a house, to marry a wife, to keep cattle, to learn the art of divers good things, to desire any good thing pertaining to this present life: all which are not without God's government, yea, they are and had their beginning from God and by God. Among evil things I account such as these: to will to worship an image, to will manslaughter, and such like.' They condemn the Pelagians and others who teach that by the powers of nature alone, without the Spirit of God, we are able to love God above all things, also to perform the commandments of God as touching the substance of the actions. For although nature be able in some sort to do the external works, (for it is able to withhold the hands from theft and murder), yet it cannot work the inward motions, such as the fear of God, trust in God, chastity, patience, and such like." *Augsb. Conf.* Art. 18. There is thus pointed out a domain of nature within which man, in his corrupt condition, can will and work in freedom. He can choose between killing and not killing his neighbor, between labor and idleness, between providing for and not providing for his family, between being a good neighbor and citizen or being a nuisance to the community. In the domain of nature he may be a very useful man, and thus in a civil point of view a good man, or he may be a cumberer of the ground which he occupies, and thus a bad man from whom the community would gladly be delivered.

It is apparent that man can do a great deal by nature,

and that, as man judges, he can do much that is good. But as God sees all his work it is sinful, because the heart is sinful. He can do nothing spiritually good, because he is spiritually bad. His heart is not right before God and he fulfills no commandment of God, because these require, first of all, that we should fear and love God. Love is the fulfilling of the law. "Be *ye* holy" is God's demand upon us, and that cannot be satisfied by mere actions, much as they may resemble, to human eyes, the acts of holy men.

Man can do something by nature, but it all lies in the sphere of the sinful, and can never relieve him from the condemnation that has come upon him. So far is he from being able, by his good works, to atone for his sins, that the seeming good works which he does by nature are themselves sinful, and rather increase than diminish his debt. Civil righteousness is not to be despised or disparaged. Relatively it is a good thing. Those who think soberly will inevitably come to the conclusion that an upright and reasonable neighbor is better than one who is a sot and a scoundrel, though both be unbelievers. But these differences in the individuals of a species make no specific difference. They are all of them equally in the bonds of iniquity, and as God, who judgeth the heart, sees them, they are all children of wrath. The curse of sin is upon them all, and they are all alike dead in trespasses and in sin. Even when the religious feeling becomes pronounced in such persons and manifests itself in serious forms of worship, for which it becomes men to have a decent respect, the sincere, intelligent Christian cannot hesitate to pronounce it sin. Man can by nature be moral; that is, he can follow good customs instead of bad, and thus be helpful instead of harmful in the community; and he can by nature be religious; that is, he can recognize his dependence upon a higher power and feel that he must render account for his conduct, and thus take part, not only ostensibly, but sincerely, in religious ceremonies. But nature

remains all the while the same. It is not changed by the moral or religious turn which it has taken. It is the same corrupt nature that it was before. It is the same corrupt nature that in others finds its expression in murders, adulteries, drunkenness. The form is different, but the thing is the same. The morality is only a refined form of selfishness; the religion is only an idolatrous manifestation of the heart's estrangement from God. Whether they are deceivers or deceived, those who seek righteousness without Christ, who alone can give us spiritual life, are on the way of death and under the curse. "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also appear outwardly righteous unto men, but within ye are full of hypocrisy and iniquity." Matt. 23, 25–28. And the religious services belong to the same category. Nature can do nothing in this regard that is acceptable to God. "When ye spread forth your hands, I will hide mine eyes from you", saith the Lord; "yea, when ye make many prayers I will not hear: your hands are full of blood." Isa. 1, 15. There is only one name given whereby we can be acceptable to God, and all prayers and praises offered in any other name are an abomination to the Lord. Without Christ we can do nothing good, and as long as we do not believe in Him as the Savior from sin and death we can do nothing. "Whatsoever is not of faith is sin." Rom. 14, 23. To this the higher and more commendable forms of work and conduct effected by natural power can not be an exception. "Jesus answered, Verily, verily, I say unto thee, Except a man be

born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." John 3, 5. 6. Nature cannot rise above its level. It is sinful, and necessarily all that it does is sinful. The morality and religion which it produces is therefore only sinful morality and religion. Let no Christian be disturbed by the apparent contradiction in this proposition, of which the enemies of Christianity are always ready to avail themselves. This morality and this religion is only a sham. It is merely a spurious imitation, much as men by nature may prize it. Among men such counterfeits will pass, but God rejects them. To Him we have access only through Christ Jesus, and by Him we are accepted only through faith in His name. By nature we can work and play, buy and sell, attend to business and lead decent lives, acquire wealth and learning and reputation; but we cannot put away sin or render ourselves acceptable to God.

"By grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2, 8–10. Grace is the opposite of nature. What is done by nature is not done by grace; what is done by grace is not done by nature. The one is a power that is in man by creation, and belongs to the whole human race; the other is a power that is given to man by the new creation in Christ Jesus, and belongs only to believers. It is customary to speak of the one as a human, the other as a divine power. But it must be kept in mind that God is our Creator as well as our Redeemer, and that what we have by nature is His gift as well as what we have by grace. He has given us body and soul and all that is necessary for their activity and support. And these two are gifts of His mercy which we have not in any way or degree

merited. Hence when we designate these natural gifts in our possession as human powers, in distinction from the gifts of grace which are designated as divine powers, the meaning is simply that faith and righteousness are not the products of the powers which are now inherent in our nature as human beings, but are wrought by a divine power that is supernatural. Grace works faith, holiness, salvation; nature cannot. We are children of wrath by nature; we are saved by grace. God alone saves us from the death into which our nature has fallen; He saves us not by stirring up any powers that lie in this fallen nature, but by giving us a Savior who should fulfill all righteousness for us, and by imparting to us the Holy Spirit to implant us into Christ by faith and thus make us partakers of His righteousness. Grace is the goodness and mercy of God to us in Christ, His dear Son, our Savior; grace is the power exerted in our behalf, on the ground of the atonement made by our blessed Redeemer, by the Holy Spirit, who takes of that which is Christ's and shows it unto us. The power of grace is thus the power of the Holy Spirit, as this is exerted in the Christian Church by the means of grace, as distinguished from that power which is exerted by our human nature in its manifold efforts to render the Deity propitious and to ameliorate the moral, mental, and material condition of our race.

All that can be done and is effectually done for justification and salvation of man is therefore exclusively the work of the Holy Ghost, who does by grace what cannot be done by nature. Therefore our Formula of Concord says: "The Holy Scriptures refer conversion, faith in Christ, regeneration, renewal, and all that belongs to their efficacious beginning and completion, not to the human powers of the natural free will, either entirely, or half, or the least or most inconsiderable part; but ascribe them *in solidum*, i. e. entirely, alone to the divine working and the Holy Ghost, as also the *Apology* teaches. The reason and free will have the power,

to a certain extent to live an outwardly decent life; but to be born anew and to obtain inwardly another heart, sense, and disposition, this only the Holy Gost effects. He opens the understanding and heart to understand the Scriptures and to give heed to the Word, as it is written (Luke 24, 45): "Then opened He their understanding that they might understand the Scriptures." Also (Acts 16, 14): 'Lydia heard us, whose heart the Lord opened that she attended unto the things which were spoken of Paul.' 'He worketh in us both to will and to do of His good pleasure.' (Phil. 2, 13). He gives repentance. (Acts 5, 31; 2 Tim. 2, 25.) He works faith (Phil. 1, 29): 'For unto you it is given, in behalf of Christ, not only to believe on Him.' (Eph. 2, 8): 'It is the gift of God.' (John 6, 29): "This is the work of God, that ye believe on Him whom He hath sent.' He gives an understanding heart, seeing eyes and hearing ears. (Deut. 29, 4; Matt. 13, 5.) The Holy Ghost is a Spirit of regeneration and renewal. Tit. 3, 5. 6. He takes away the hard heart of stone and gives a new, tender heart of flesh, that we may walk in His commands (Ezek. 11, 36; Deut. 30, 6; Ps. 51, 10.) He creates us in Christ Jesus to good works (Eph. 2, 10) and makes us new creatures (2 Cor. 5, 17; Gal. 6, 5.) And, in short, every good gift is of God (James 1, 17.) No one can come to Christ unless the Father draw him (John 6, 44). No one knoweth the Father save He to whom the Son will reveal Him (Matt. 11, 27). No one can call Christ Lord but by the Holy Ghost (1 Cor. 12, 3). 'Without Me, says Christ, 'ye can do nothing' (John 15, 5). All 'our sufficiency is of God' (2 Cor. 3, 5). 'What hast thou which thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it? (1 Cor. 4, 7)." *Sol. Dec.* 2, 25. 26. So our *Augsburg Confession*, *Art.* 20, declares: "Moreover, ours teach that it is necessary to do good works, not that we may trust that we deserve grace by them, but because it is the will of God that we should

do them. By faith alone is apprehended remission of sins and grace. And because the Holy Spirit is received by faith our hearts are now renewed and so put on new affections, so that they are able to bring forth good works. For thus saith Ambrose, 'Faith is the begetter of good will and good actions.' For man's powers, without the Holy Spirit, are full of wicked affections, and are weaker than that they can do any good deed before God. Besides, they are in the devil's power, who driveth men forward into divers sins, into profane opinions, and into heinous crimes: as was to be seen in the philosophers, who, assaying to live an honest life, could not attain unto it, but were defiled with many heinous crimes. Such is the weakness of man, when he is without faith and the Holy Spirit, and hath no other guide but the natural powers of man." Therefore our children are taught to say, in the third article of the Creed: I believe that I cannot, by my own reason or strength, believe in Jesus Christ, our Lord, or come to Him, but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith." The corruption of our nature incapacitates us for all good actions, internal or external, and renders us powerless to put off sin and put on righteousness. Our only help can come from God, outside of the powers which remain in our fallen nature. These are the supernatural powers of grace conferred by the Holy Ghost through the means which God has appointed. By nature we can sin, and put on our sin the appearance of godliness, and walk all the while on the broad road that leads to destruction. By grace alone we can apprehend the remedy which God in His infinite love has provided for our ruined race, do works which are pleasing in His sight for the sake of His beloved Son, in whom we are accepted, and attain everlasting blessedness through the atonement which He has made, without any merit or worthiness of ours.

It behooves us to recognize and appreciate this dis-

tinction between nature and grace, and always to keep it in mind, and make due account of it, in our thinking and doing. Let us not deceive ourselves and others by ignoring the distinction, or attributing to the one what belongs to the other. Such error works injuriously in doctrine and life, and interferes with the work of the Church and the salvation of souls.

When man's justification and sanctification is assumed to be a result of the right use of his natural powers, the entire teaching, though it still claim to be Christian, becomes mere heathenism, however refined it may be. It is a system of nature, such as fallen man can devise by his own light of reason and practice by his own strength of will. The proud heart of man delights in such a religion. It dispenses him from the humiliation of repentance and the mortification of the flesh which Christianity requires. Naturalism has therefore always been popular. Not only is it the fundamental principle of paganism in its various forms, but it is adopted by multitudes who have access to the light of the gospel, and even by many who profess to believe in the Savior of the world. There are sects and secret societies in alarming numbers that thrive by inculcating the universal religion of nature and the universal brotherhood of man on natural foundations, and many are they who wonder how any man who professes to be a disciple of the humane and philanthropic Jesus can be an opponent of such a broad religion and such a catholic brotherhood. That men are going down to perdition by thousands under such naturalistic delusions is of course not apparent to them, or they would cease to harbor the vain thought that is destroying them, and would flee for refuge to the only hope that is set before them and before all men. Sects that pander to the natural desires of the people, teaching them that they need only quit their meanness and become respectable neighbors in order to be Christians, and, even when they emphasize the necessity of

conversion, resorting to measures which lead to spasmodic efforts to crush one class of human feelings by arousing another class that seems more reputable, whilst all the while the natural darkness and disability and death remain and gain favor among men. When it is taught that man can by nature convert himself, that he can do works that are meritorious, and that he can by a proper exercise of his faculties render himself acceptable to God and by his alleged charity hide the multitude of his sins from the eyes of his Judge, and when the theory is put into earnest practice, we must not suppose that the result will necessarily manifest the folly of the teaching. Let us not overlook the fact, which is vital for the right understanding of our subject, that man can do something by nature. He cannot regenerate himself, he cannot do works that are good in God's sight, he cannot render himself acceptable to God. But he can by nature change his conduct and thus seem to be a new man; he can do works that look right and good, instead of his former works that were wrong and wicked; he can flatter himself that this changed conduct and these deeds of civil righteonsness make him acceptable to the Lord of all, who loves righteousness and hates iniquity. The man who led a scandalous life may turn to a course that renders him a respectable member of the community. The man who made his belly his god may learn to make gold and glory his god. Men may be educated to refinement, so that they become ashamed of vulgarity and baseness. They are thus improved by the application of the powers of nature. They are better men, as the sober man is better than the sot, though the nature remains the same and the curse of sin that is upon it is not removed. Such persons may even unfold a marvelous activity in philanthropic movements and deeds of so-called charity. Contributions may be liberal, institutions of mercy may be built and maintained, good works, as men judge them, may abound. Sects and societies that operate with-

out Christ and without grace may therefore not only attract by the gratification which human reason and human feeling find in the flattering doctrine of human ability and merit; but also by the imposing works which are dome from natural motives. Boasts of great things accomplished in this respect mislead myriads, notwithstanding that to clearer eyes the selfishness underlying the pretended charity is palpable. Christians are not wise who allow themselves to be deceived by such appearances. The Bible is the only rule and standard by which they can judge aright. All charity that is not grounded in the fear and love of God is a delusion. Without Christ we can do nothing. "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him." 1 John 4, 13–15. All pretensions of love when the Savior is not accepted by faith are without foundation. There is no other name by which we or our work can be accepted of God, and no other power but that of God's grace in Christ by which we can be rendered acceptable, so that God could accept our offerings. "Abide in me," says our blessed Lord; "and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15, 5. 6.

The doctrine of the necessity of grace for man's restoration and salvation is essential to Christianity. Denying or ignoring it inevitably leads to a religion without a Savior and to a nominal Christianity without a real Christ, who is the way and the truth and the life. Trust in our own reason or

other natural powers, even though their products are claimed to be biblical doctrine and Christian piety, is trust in an idol that is impotent to save. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." John 17, 3. "This is the will of Him that sent me, that every one which seeth the Son and believeth on Him may have everlasting life." John 6, 40. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." Tit. 2, 11–14. "You hath He quickened, who were dead in trespasses and sins." Eph. 2, 1. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. 1, 3–5. God alone can save us from the ruin which sin has wrought, and His infinite mercy accomplishes the end. He devised the plan and executes it. The glory of our salvation is His alone: He does all by grace; by nature we can do nothing. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3, 16. The Son of God assumed our human nature, though without sin, and did and suffered all that divine righteousness required of us, that by His stripes we might be healed. There is no health and no strength in us. We are by nature spiritually dead. Even when the good tidings that a Savior has come and fulfilled

all righteousness in our stead are brought to us, we are not able by nature to believe the good news. But the mercy of God does not forsake us. He sends His Holy Spirit to give us light and life by His gospel. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2, 14. The impotency of man is so complete that he cannot even by nature lay hold of the help which God offers by grace. "Verily, verily I say unto thee," says our blessed Savior, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." John 3, 5–7. "To be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." Rom. 8, 6–9. There is no deliverance from the curse that is upon man by reason of sin, no spiritual life and no peace on earth or blessedness in heaven save through the grace of our Lord Jesus Christ, ministered to men by the Holy Spirit and appropriated by faith.

Salvation by grace is salvation by faith in Christ, which the Holy Spirit works in the soul. Every word that is said in disparagement of faith in the order of salvation detracts from the grace that saves by faith and the glory of the Savior, through whom we are saved by faith. "For the promise that he should be heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void and the promise made of none effect; because the

law worketh wrath: for where there is no law there is no transgression. Therefore it is of faith, that it might be by grace: to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham." Rom. 4, 13–16. Therefore the same apostle says: "Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith." Gal. 5, 3. 4. "Readers must be admonished of this, that just as it is necessary to maintain this sentence, Christ is Mediator, so is it necessary to defend that faith justifies. For how will Christ be Mediator if, in justification, we do not use him as Mediator, if we are not convinced that for His sake we are accounted righteous? But this is to believe, to trust in the merits of Christ, that for His sake God certainly wishes to be reconciled with us. Likewise just as we ought to maintain that in addition to the law the promise of mercy is necessary, so also is it necessary to maintain that faith justifies. For the law cannot be performed unless the Holy Ghost be first received. It is therefore needful to maintain that the promise of Christ is necessary. But this cannot be received except by faith. Therefore those who deny that faith justifies teach nothing but the law, both Christ and the Gospel being set aside." *Apology* II. § 69. 70. The entire doctrine of the gospel is set aside when the power and merit of man is put in the place of the power and merit of Christ, or, which is the same thing, when nature is substituted for grace. "We have shown with sufficient fulness, both from testimonies of Scripture and arguments derived from Scripture, that by faith alone we receive remission of sins for Christ's sake, and that by faith alone we are justified, i. e. from unrighteous men are made righteous, or regenerated. But how necessary the knowledge of this faith is can be easily judged, because in this alone the office of

Christ is recognized, by this alone we receive the benefits of Christ, this alone brings sure and firm consolation to pious minds. And in the Church it is necessary that there should be doctrine from which the pious may receive the sure hope of salvation. For the adversaries give men bad advice when they bid them doubt whether they receive remission of sins. For how will such persons sustain themselves in death who have heard nothing of this faith, and think that they ought to doubt whether they obtain the remission of sins? Besides it is necessary that in the Church the gospel be retained, i. e. the promise that for Christ's sake sins are freely remitted. Those who teach nothing of this faith concerning which we speak, altogether abolish the gospel." *Apology* II. 117–120. The very essence of Christianity is set aside when the new creation in Christ Jesus is ignored and righteousness and salvation are ascribed to natural powers, and it is then but a natural consequence that not only faith, but all supernaturally revealed doctrine, including the inspiration and supremacy of the Bible as the Word of God, is treated lightly.

Nor can such corruption of the doctrine fail to have a corresponding influence upon the life of individuals and churches. It is true that by a happy inconsistency the practice is often better than the theory, just as by an unhappy inconsistency the life often does not conform to the profession. But in the nature of things causes will produce their effects and thoughts will lead to corresponding results. No doubt many an errorist whose theory, if worked out into its logical consequences, would lead him to renounce Christ as his only Savior and the Bible as his only guide, still reads and heeds the Word of God as he has been taught and trained to do, and still trusts in the Lamb of God who taketh away the sins of the world, as such teaching and training, and the wants of his soul, as under these they present themselves to his consciousness, have accustomed

him to do. Therefore it is never right indiscriminately to denounce damnation against all who are pursuing unbiblical ways, not even when, because of the danger to which their error exposes others and the dishonor which it reflects upon God, they are disfellowshiped. But the tendency of doctrine is always to work itself out into consistency and, when it is false, to corrupt other doctrines and contaminate the willing and working as well as the thinking and feeling. In the extracts given from the Book of Concord it has already been pointed out, that when the soul relies on its own powers and resources to release itself from sin and to please the God of holiness, it can have no peace. By nature we can do nothing that is pure and good in the sight of God. We cannot even, when we once have anxious thoughts about our salvation, from that time on fulfill the requirements of the law; how much less could we, in addition, atone for past sins! The soul will not be at rest, however much we may endeavor, by the sophistries of false doctrine, to quiet its misgivings and compunctions. It will run into despair under such error, or will lose all earnestness and sink into indifference or put on hypocritical pretensions. The end of all this is death. And the activity that is produced under this impulse of nature will necessarily be spasmodic sentimentality, which cannot face the storms of adversity and which is at best but periodic. The error in the intellect, which assumes that nature is capable of helping itself and that grace is needless, or is at most a stimulus to the power of nature, will always be an obstacle in the way of the Holy Spirit's supernatural work through the Word, and will always lead to delusive excuses for failure in duty and justifications of sins that would otherwise trouble the conscience. For that which we can do by nature the standard will inevitably be nature, and the appeal will be to that, not to the Word of God. The result will always be a low standard of morality, in which spirituality finds no recognition, and a ready excuse for all sin, so that no ground

will be left for true penitence and no need be recognized, notwithstanding the uneasy feeling, of fleeing for refuge to any hope outside of nature's province.

That church work must suffer in proportion as such errors become current among Christians is evident. It necessarily leads to a disregard of the Lord's teaching and an undue bias in favor of man's opinions of policy, and to a fostering of organizations other than the congregation gathered around the Word and Sacraments to do the work which is committed to the Church and for which the Lord of the Church has given the needful regulations. Any means that seem adapted to the accomplishment of good ends are applied, without much concern whether they are the means of God's appointment or not. Under such a system man will not have the wholesome distrust of his own wisdom which will prompt him to search the Scriptures for guidance, nor the humble feeling of his own helplessness which will urge him to seek help of God and to give Him all the glory.

Reliance upon human wisdom to devise schemes for saving souls and securing the prosperity of the Church, and upon human strength to execute these schemes and accomplish the end proposed, is the bane of Christendom. For successful work in the Church of God we must recognize, first of all, that by nature we are nothing and can do nothing, but that by grace we are saved and can do all things through Christ that strengtheneth us.

# A STUDY OF WITCHCRAFT.

BY REV. R. C. H. LENSKI, A. M.

## PART II.

## WITCHCRAFT IN ITS HISTORICAL DEVELOPMENT.

### INTRODUCTORY.

§ 12. In this place we do not mean to give a history of witchcraft, which we are unable to do. Nor do we intend to trace any evolution of the principles of witchcraft from beginnings in the gloom of ancient heathendom to the awful developments in the Middle Ages. That there is such a development in the case of Germanic witchcraft for instance we are free to admit. Likewise, although more recondite and of less importance, a certain development might be traced in the witchcraft and sorceries secretly in vogue among the Jews at the time of Christ and for a period later. There are sufficient indications also that the Egyptian sorceries mentioned in Exodus were parts of a system, and that the Indian juggleries, which may be seen even to-day, are parts of a system, wrecked now indeed, yet once of no small compass. But whatever interest and profit may attach to such a study of these different eras or divisions of the subject, we here pass it by. Our work in this place shall consist of a brief survey of the subject as history reports it. It will be found, that far from being a mean subject for investigation, it is a subject of vast range and of great importance. And we freely confess that in the following paragraphs we make only an inmature attempt, and do not in any way present the subject as it deserves.

## I. THE LOCALITIES, PEOPLE, AND TIMES PROMINENT IN THE HISTORY OF WITCHCRAFT.

### HEATHENDOM, IDOLATRY, AND WITCHCRAFT.

§ 13. It may be asserted as a fact that witchcraft is always connected with heathendom and idolatry. The death-penalty of sorcery, "Thou shalt not suffer a witch to live," Ex. 22, 18, was pronounced in the Old Dispensation for this cause. Witchcraft in itself was a form of idolatry and was always connected with false gods and idols. The penalty of all forms of idolatry was death. The accounts of travellers and students of heathen people fully establish the fact that every form of heathen religion is connected with some form of sorcery. Idols and heathenism are the fruitful soil in which witchcraft thrives. For the sake of brevity we omit the mass of proof that might be adduced.

### EGYPT.

§ 14. The earliest prominent historical mention of witchcraft is that of Egypt, at the time of the Exodus, at the court of Pharaoh. The account of Moses is familiar to all. A few of the features of this account should, however, be emphasized in this paragraph. "Pharaoh also called the wise men and the sorcerers," and at once without hesitation or doubt, fully certain of their ability, "they cast down every man his rod, and they became serpents." It appears that these sorcerers were men versed in their art, they were regular practitioners. Indeed, it is for this very reason, because they were known to be masters in this department of sorcery, that the miracle of the staff and the serpent seems to have been given to Moses by God. As Hengstenberg* well says: "Purposely the conflict was entered in the

* *Buecher Moses und Egypten*, p. 103.

first place within the department in which the Egyptian wise men, as we know with certainty from the first miracles, had heretofore shown their main strength. After they had been beaten here the conflict proceeded to other departments, in which they were unable to do anything at all, and the judgment that was thus passed upon them devolved also upon their gods." According to all indications we meet in these sorcerers at Pharaoh's court a caste or class of men, as we find them later at the Babylonian court also, and even in Christian times, whose whole business was the cultivation of secret arts. It is of great interest what Hengstenberg adds to the account in Exodus from modern sources. The arts of Jannes and Jambres are still, after a manner at least, practiced in Egypt to-day and have been from ancient times on. "Even those who approached the subject with the most open suspicion, have been convinced that there is something in it, that these snake-charmers (*Psyllen*) are in possession of some secret charm, whereby they are able to produce the strangest results." "Their arts are manifold, they are able to convert the Haje, the serpent species most generally used, into a staff and compel it to appear dead. When they desire to produce this result, they spit down the serpent's throat and force it to close the mouth, and they lay it down upon the ground. Then, as if to give it their last command, they place the hand on the serpent's head, and immediately the reptile becomes rigid and immovable and sinks into a state of paralysis (Erſtarrung). They awaken the serpent whenever they wish by catching it by the tail and rolling it strongly between the hands." Hengstenberg adds much more and bases his remarks on the best of authority. We add the paragraph on page 101. "We must notice that the present condition of the art of snake-charming has an exceedingly mild appearance. It is torn out of its natural connection, separated from the religion of nature, from which it originally sprang. It is found to-day

in a land, where even modern enlightenment variously intrudes upon it and destroys its naturalness (Unbefangenheit). And therefore nothing is more natural, than that there should be much artificial in the ecstatic condition of the practitioners, and that much charlatanry is added. But what still remains of ecstasy is well able to illustrate to us the intensity of the ecstatic condition which was found at the time when the Egyptian religion and the Egyptian priesthood flourished." What must be held concerning the realities in the old Egyptian sorceries will be pointed out later. Here we give a brief sketch of the practices themselves, somewhat more adequate than is generally formed from glancing at the account in Exodus.*

CANAAN.

§ 15. We turn next to Canaan at about the time when the Israelites entered the land and came in contact with the idol worship, sorceries, and superstitions of the heathen inhabitants. The Talmud asserts that even Abraham practiced sorceries and carried a precious stone at his neck, with which he could heal all diseases.** But this like so many other stories of the Talmud is fancy and not fact. Nor did Abraham teach sorcery to others. That Egyptian sorceries were known among Abraham's descendants because of their 430 years' residence in the land of idolatry and sorcery, is exceedingly probable, as the Egyptian idolatry so strongly fascinated their hearts. There was on Israel's coming to Canaan, to say the least, a strong predisposition and inclination to accept the dark practices here in vogue. And we therefore read the explicit warning: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

*Cf. Scholz, *Goetzendienst und Zauberwesen*, p. 79.

**Scholz, *ibid.*, p. 6.

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18, 9–12. It will be noticed that all the practices here mentioned, save the first, refer to the obtaining of forbidden knowledge. "Moses gathers together all the expressions which the language contained for the different practices of revealing the future and the divine will, so as to forbid every kind of divination."* We gather from the many different kinds of practices here referred to that the land of Canaan was filled with this kind of sorcery at least. By implication other kinds certainly, we may assume, were not absent. The reason why all the practices for finding out secret knowledge are here catalogued and none other, is shown by the context. God promises to reveal His will by the mouth of prophets and binds His people to the sure word of prophecy, and, therefore, explicitly forbids them to turn to any kind of heathen oracle or divination. Another point of interest is the expression "any one that maketh his son or his daughter to pass through the fire," as an introduction to the catalogue of special secret arts that follows. It is the service and worship of Moloch that is forbidden by this introductory prohibition and, as Delitzsch (*in loco*) takes it, for this reason, to point out and make prominent the inner connection of all the following arts of divination and obtaining oracles with idolatry, and he adds, „Vielleicht weil gerade die Februation des Hindurchgehenlaſſens der Kinder durchs Feuer im Molochdienſte mit der Mantik und Magie in engerem Zuſammenhange ſtand als andere Arten des Götzendienſtes." The muck-soil of Moloch-service had produced in Canaan a rank growth of sorcery. And this sorcery

*Delitzsch, *Bibl. Commentar*, *in loco.*

was especially dangerous to Israel, far more so, it appears, than the snake-charmings, etc., of the Egyptian *mekaschphim.* We meet a full development of sorcery in Canaan. And concerning it Jehovah expressly declares: "These things are an abomination unto the Lord,"——"and because of these abominations the Lord thy God doth drive them out before thee." In the Book of Wisdom* the destruction of the Canaanites is grounded on their abominable works of sorcery, their inhuman sacrifice of children, and their sacrificial feasts of human flesh and blood.†

CHALDEA.

§ 16. Babylon and the Chaldeans, during the times of Daniel for instance, furnish materials for a separate chapter in the history of witchcraft. The earliest accounts we have of Babylon connect it with idolatry and sorcery. It appears that Egyptian influence, perhaps immigration, at any rate importation of Egyptian superstitions, is a fact. And from these beginnings extensive and far-reaching results were developed. We are here limited to a bare sketch.

The Chaldeans were renowned as astronomers and astrologers. They formed a caste and according to Diodorus Siculus** devoted their whole time to philosophy. Especially were they occupied with the stars and the art of forecasting the future. To prevent harm or to produce good they used various means, purgings, sacrifices, and incantations. They were experts in viewing the flight of birds, in interpreting dreams and wonderful signs. They were considered expert haruspices, who always hit the right thing. Their knowledge remained in the caste and was passed from father to son, and instruction began in early childhood. From their

*Chap. 12, 4, etc.

†Scholz, *ibid.*, 68.

**Quoted in Sholz, *ibid.*, p. 11, also in Geikie, *Life of Christ*, p. 100, etc.

study of the planets they claimed to have foretold all manner of things, the fate of many kings, notably of Alexander before he conquered Darius. They certainly carried their arts to the greatest perfection and put a vast amount of study upon them. It is a fact, that when Alexander took Babylon, astronomical computations 1903 years old were there found and sent to Aristotle.

Of importance for the correct estimation of Chaldean Magic is the large work on Magic written by the scribes of Assurbanibals. We sketch what Scholz says of it. It embraces three parts, the first treating of evil spirits and the formulas for conjuring them; the second gives incantations with which diseases are healed; the third contains hymns for various gods, in the singing of which a supernatural and mysterious power was manifest. Five classes of demons were distinguished by the Chaldeans. These dwelt in the earth, in the air, in the sea, in swamps, and generally in all deserted places, whence they came and invaded cities and inhabited places, and troubled mankind, even kings. By certain conjurations these demons could be driven back to their abodes. All diseases were looked upon as the work of demons, and therefore Chaldea was without physicians, as all healing was the proper work of sorcery. It is very probable that in their healings the Chaldeans used many natural medicines whose virtues they had discovered in their studies. The Book of Daniel shows us that the "magicians, astrologers, Chaldeans, and soothsayers" certainly held the highest rank and position, and marvellous things were expected of them. Their influence must have been powerful.

The Chaldeans formed an organized body, different classes devoting themselves to different branches of the art. In later times, as for instance Josephus and Tacitus report, the Chaldeans degenerated to common charlatans who divined for money and sold their remedies. They grew to be exceed-

ingly numerous, and were found in almost every land producing their charms. Necromancy also belonged to their accomplishments. See Dan. 24, 21, etc.

### THE JEWS AND THE TIMES OF THE TALMUD.

§ 17. It is commonly assumed that Jesus and the New Testament agree with the ideas concerning Satan and his demons prevalent among the Jews. Especially those writers who accept the fable of a Persian origin of the doctrine of Satan, proceed without ceremony to assume that the New Testament doctrine of the evil spirit-world is identical with the Jewish doctrine of demons at that time. This is a grave mistake. The Rabbins indeed spoke of Satan, but their writings at least know nothing of a kingdom of Satan, and nothing of a mighty moral issue between such a Satanic kingdom and the glorious kingdom of God. What Christ meant by coming to destroy the works of the devil, by conquering the Strong One, by dividing the spoils, etc., was for this reason alone hidden from them. "From this point of view the difference between the New Testament and Rabbinism cannot be too much emphasized, and it is no exaggeration to say that this alone—the question being one of principle, not of details—would mark the doctrine of Christ as fundamentally divergent from and incomparably superior to, that of Rabbinism. 'Whence hath this man his wisdom?' Assuredly not from his contemporaries."* The ideas of the Jews in Christ's time and after that time are, therefore, things apart and do not fall in with the representations of the New Testament Scriptures. It is incorrect, therefore, to claim that Jesus and the apostles accomodated themselves in their teaching concerning evil spirits to the notions of their hearers. The whole theory of accomoda-

*Edelsheim, *Life and Times of the Messiah*, Vol. II., Appendix XIII., quoted in Matson, *Aversary*, 237.

tion, so plausibly at times set forth, is to be rejected not only on moral grounds, but also on the authority of the facts themselves. Edelsheim points out, that beyond the word Satan, none of the names even, given to the great enemy in the New Testament, occur in Rabbinical writings.

The fact that the Jewish notions of evil spirits and demons were not only of a different character wholly from the New Testament teaching, but being so, readily accomodated themselves to magical practices, will appear at once upon investigation. It would be a task indeed to attempt any adequate and complete representation of what the Talmud furnishes in this line. The sketch given by Geikie* must suffice; he contrasts Christ's miraculous power with the magic performances of the Rabbis. "The Rabbis from the capital, reverend and grey, did not know whether to be more bitter at the discredit thrown on their own claims to supernatural powers, or at the popular favor shown to Jesus. He cast out devils, indeed, but so did they, and their disciples, the exorcists. It was enough for Him, however, to speak, and the sufferer was cured of all ailments alike, while they used adjurations, spells, and magic formulas which were dangerously like the superstitions of the despised heathens. They laid stress on their knowledge of the secret names of God and the angels. To utter the cipher which stood for these, was, in their belief, to set in motion the divine and angelic powers themselves, and a whole science of black art had been invented, defining how and for what ends they could be pressed into the service of their invoker, like the genii of the Arabian Nights into that of a magician.

"The calm dignity and simplicity of Jesus, contrasted with their doubtful rites, was, indeed, humiliating to them. The mightiest of all agencies at their command was the unutterable name of 'Jehovah'—called in the Book of Enoch, in the jargon of the Rabbinical exorcists—the oath

* *Life of Christ*, pp. 479 and 480.

Akal and 'the number of Kesbeel.' By this number, or oath, it was held, all that is has its being. It had also a secret magical power. It was made known to men by the wicked angels—'the sons of God'—who allied themselves with women and brought on the flood. 'It was revealed by the Head of the Oath to the holy ones who dwell above in majesty; and his name is Beqa. And he said to the holy Michael that he should reveal to them that secret name, that they might see it, and that they might use it for an oath, that they who reveal to the sons of men all that is hidden, may shrink away before that name and that oath. And this is the power of that oath, and these are its secret works, and these things were established by the swearing of it.' [Here follows a catalogue of wondrous and stupendous miracles.]

"Possessing spells so mighty as they believed the secret names of the higher powers thus to be, the Rabbis had created a vast science of magic, as fantastic as that of mediaeval superstition, to bring these awful powers to bear on the mysteries of the future, and the diseases and troubles of the present. Combinations of numbers of lines, or of letters based on them, were believed to put them at the service of the seer, or the exorcist. Resistless talismans, protecting amulets, frightful curses, by which miracles could be wrought, the sick healed, and demons put to flight, were formed in this way. Armed with a mystic text from the opening of Genesis, or the visions of Ezekiel, or the secret name of God, or of some of the angels, or with secret mysterious unions of letters, the Rabbis who dealt in the dark arts had the power to draw the moon from heaven, or to open the abysses of the earth! The uninitiated saw only unmeaning signs in their most awful formulae, but he who could reckon their mystic value aright was master of angelic or even divine attributes."

As a sample charm we may accept the following, by

which "we may obtain a sight of the mischievous demons, invisible to ordinary eyes, who wear out the clothes of the Rabbis by rubbing against them, cause bruised legs and want of room at the sermon." "Whosoever wishes to see them, let him take the interior covering of a black cat, the daughter of a firstborn black cat, which is also the daughter of a firstborn, and let him burn it in the fire, and pulverize it, and let him then fill his eyes with it, and he will see them." (*Berakhoth*, fol. 6 a). The charm for the bite or scratch of a mad dog is also characteristic.

We append the following suggestive historical sketch: "We refer to the books of magic and magic spells. In the ancient world these represented the popular *arts of healing*. As even in our own day Christians are often met with who prefer the quack doctor to the skilled physician, so in the ancient world, at least in that part of it that was under the influence of the East, there was often a tendency to have recourse to the *magician* and the *exorcist* rather than to the regular doctor in every sort of ailment. It is interesting in this connection to hear for example what Celsus says about the Egyptians (in Origin, *Contra Cels.* VIII. 58): 'That some (higher) being or other controls things of even the most trifling nature, may be learnt from what is alleged by the Egyptians, who tell us that thirty-six (or as others affirm, a good many more) demons or divinities of the air have allotted among themselves the human body, which is supposed to be divided into a corresponding number of parts, and that each has taken one of these parts under his own peculiar charge. And they know the names of the demons in their native tongue, such as Chnumen and Chachumen and Knat and Likat and Biu and Eru and Erebui and Ramanor and Reinanoor, or whatever else they may be called. By invoking these they cure the ailments of the different members of the body.' What Celsus, here alleges with respect to the Egyptians is confirmed *mutatis mutandis* by hundreds

of testimonies in regard to the rest of the ancient world as well. Magic and exorcism, and that above all for curative purposes, were uncommonly popular and prevalent throughout the entire Roman Empire. Nor did the *Jewish people* form an exception. We know from the Old and New Testaments as well as from Josephus how extensively the various forms of magic prevailed also among them. In later times *Solomon* was regarded as being above all the author of this art (on the strength of 1 Kings, V. 12, 13). Josephus informs us that this monarch composed and bequeathed to posterity certain incantations by means of which demons could be constrained and so effectually expelled that they would never re-enter the man again. By way of showing the efficacy of those incantations he tells a very amusing story about a Jew of the name of Eleazar who, on one occasion and in presence of Vespasian and his sons and several Roman officers, drew out a demon through the demoniac's nose by holding a magic ring under this organ, and repeating at the same time the incantations of Solomon, forbade him ever to enter again. At length, to prove that the demon was actually expelled, he ordered this latter to overturn a vessel of water that was near at hand, which order was at once complied with (Jos. Antt. VIII. 2. 5). From the way in which Joephus speaks of the Solomonic incantations we feel constrained to assume that they must have been *embodied in special books*. Origin distinctly alleges as much. Those books survived, although only after having undergone a variety of adaptations, till far into the Middle Ages. We still hear of one of the name of Aaron being at the court of Manuel Commenus and who was in possession of a *βίβλον Σολομώντειον* by means of which whole legions of demons could be exorcised. This literature also found its way into *Christian circles*. The *Decretum Gelasii* knows of a *Contradictio Salomonis*, while a Christian *Testamentum Salomonis* is still extant. And it is through popular Chris-

tian works of this sort, that the knowledge of the efficacy of Solomon's magic spells has come down to more modern times and found its way into Goethe's *Faust* (the exorcising of the poodle: "*Fuer solche halbe Hoellenbrut ist Salomonis Schluessel gut*")."—*The Jewish People in the Time of Jesus Christ*, Schuerer, Div. II., Vol. III., § 32, p. 152 etc.

The superstitions and magic performances of the Jews in the times when the Talmud was in process of formation and long after, are, as far as grotesqueness, exaggeration of fancy, and intermingling of curious elements is concerned, hard to be beaten. The Jew grovelled just as low as the idol-worshipper when he gave himself up to the belief in magic and the practice of sorcery.

References to magic predictions of future events among the Jews are found especially in the writings of Josephus, for instance, Bell. Jud. II. 8, 12; by a certain Judas in the Armies of Aristobulus I., Antt. XIII. 11, 2, B. J. I. 3, 5; by Menahem in Herod's time, Antt. XV. 10, 5; by Simon in the days of Archelaus, Antt. XVII. 13, 3, B. J. II. 7, 3.

### MEDIÆVAL EUROPE.

§ 18. In passing this side of the great turning point of the world's history we enter an era in which materials for the historical study of witchcraft multiply. Every heathen people as it became known and especially as Christianity touched it, might be treated by itself as to its magical matter. But this would take us too far. A general survey leading up to the great witch-mania shortly before the Reformation, will suffice in this place.

Glancing at the early centuries we find quite a catalogue of evils which, among Christians, demons were supposed to bring upon man. "The chief tokens of the agency of evil angels or demons in the world were supposed to be violent diseases, earthquakes, volcanoes, tempests, failure of crops,

drought, famine, pestilence, murrain, the persecution of Christians, astrology, the arts of divination, the lying wonders of heathenism, and even heathen philosophy. It was the current opinion that madness or lunacy was due to demoniacal possession, although Possidonius combated this view. Still the theologians were against him. According to Origen, every vice has its demon; every vicious person is possessed with a demon who serves a chief demon. In the third century, according to Minucius Felix, demoniacal possessions prevailed, as in the New Testament days: though in the Clementine Homilies this is questioned."

It is important to note that the gods of the heathens were by the early Christians considered demons. The word *δαίμων* meant to the heathen the departed spirit of a human being, and this *δαίμων* could be either good or evil. Many of these spirits were deified by the heathens and were thought to dwell in the idols or images representing them. By the Christians these *δαίμονα* were soon considered demons or devils, evil angels under Satan's jurisdiction, and no longer simply spirits of the dead.

In conformity with this view of the heathen divinities early Christianity held that every heathen person, indeed every person not yet baptized and believing, was under the power of Satan and controlled by one of his satellites. And therefore the rite of Exorcism was practiced throughout the entire early Church and passed down even beyond the Reformation. It was used in early days with persons who were thought to be possessed. It was constantly employed in connection with Baptism. There was instituted, probably in the third century, an order of exorcists, men appointed by the bishop, who were to do precisely what was done in cases of possession as mentioned in the New Testament.

Again we must note that heathendom besides its more powerful gods, who had special shrines and temples and rites of worship, believed in all sorts of lesser spirits, fauns

and nymphs and satyrs, goblins and gnomes and spectres, etc. A hundred places were peopled by them, countless acts were attributed to them. Under the influence of Christianity, however, many of these spirits of heathen fancy were converted into demons and their supposed power and acts became more sinister than ever.

Prominent in a hundred different forms even from prechristian times on is found the monstrous notion that spirits may have sexual intercourse with human beings.* We stop to mention only the adulteries of Jupiter and other Greek and Roman gods. The philosophy of the early days assumed that all demons had bodies. Spirits without at least an etherial body of some sort were unknown. And the evil spirits or demons were thought to have bodies considerably more gross and coarse than those of the blessed angels. It was this that formed the foundation for the notion of sexual intercourse; and to what a horrible extent these ideas developed is seen by a perusal of the trials in the days of the witch-mania. A constantly recurring crime for which witches were given to the flames was this intercourse with the devil. The details of the trials rival some of the ancient heathen Baal and Astarte rites for obscenity and filthiness.

The devil and his demons possessing bodily shape, their visible appearance was of course possible, and soon charms and spells for compelling such appearances were in use. Renowned magicians state that the highest accomplishment of their art was the power of causing spirits to appear visibly. And that there was more than mere imagination in their practices and claims is learned by a study of their spells. Various ingredients were burned in their magic circles, and these were of such a nature that the gases and vapors arising powerfully affected the nerves and caused images to appear before the eyes. The expectant imagination, as the fumes of the burning witch-concoction arose, saw the hide-

* Horst, *Zauberbibliothek.* Dissertation in Vol. V and VI.

ous monsters of which we read, and never doubted the reality. Sometimes sorcerers were overwhelmed by these gases and died. It was then assumed that because of some error in the conjuration the demon had taken the life of the sorcerer. To what extremes these ideas concerning embodied spirits and their visible appearance were carried when the great delusion filled men's minds is revealed by the *Hexensabbath* and the shameful descriptions of what there transpired. The less spiritual spirits are imagined to be, the more utterly they sink into foulness and execrable obscenity. Another of the crimes laid to the victims of the witch-trials was the participation in the orgies of demons.

In general it appears that the horrible and pitiable condition of things in the fifteenth and sixteenth centuries came about not from any new or unheard of ideas entering men's minds, but from the intensification and full application of ideas that had been held all along. The coals had been smoldering slowly for centuries, suddenly the wind arose and blew them into a horrible blaze. And it was long before the fire fully subsided.

There was nothing in the notions themselves as they were held to check their being carried to the most dangerous extremes. Science and knowledge generally in the domain of nature knew not how to interpose. Ignorance had full play. The imagination could gallop to its full length. Man's evil passions could work their will unchecked and use as they pleased these deadliest and readiest weapons, accusation of witchcraft, and death by torture and fire. Fanaticism and zeal almost possessed found everything to urge it on and nothing to control and bridle it. And so the catastrophe came, the direst blot in all history, the great witch-craze with its million of victims, its monstrous injustice, its indescribable tortures, its flaming executions.

RECENT TIMES.

§ 19. A great reaction had to follow the mania of the past centuries. It came in the writings of men such as Balthazar Bekker (1634–1718), Christian Thomasius (who wrote in 1702), and others. The pendulum had swung far to one side, now it flew back far to the other. The days of Rationalism in Germany, Atheism in France, Deism in England proceeded to deny the existence of the devil and of evil spirits altogether. This denial remains to-day in rationalistic and deistic, to say nothing of atheistic, circles. But the Christian Church of to-day with no great exceptions may be said to believe the existence of the devil and his demons and their power exerted among men to a greater or less extent. The days of demoniacal possession are, however, thought to be past, though some few instances of something very much like possession still show that the possibility of possession, so clearly declared by the Scriptures, is not past.* The extravagent ideas of bodily intercourse and horrible Satanic appearances are found in Christian lands no more. Yet in spite of much enlightenment by science, and in spite of much study of the Scriptures, the old magic arts, especially as far as healing is concerned, have developed a tenacity that is certainly remarkable. Quite a variety of lesser sorceries, mostly re-cast under Christian influence, are found among the people. Charlatans and tricksters constantly claim to be adepts in secret arts, but are accepted as such only by the overcredulous and superstitious.

The old art of necromancy has been revived of late in the form of Spiritualism. Spirits are supposed to communicate by raps, by writing, by materialization or visible appearance with mankind through the intervention of so-called

* M. Schele De Vere, *Modern Magic*, has a chapter on possession and proceeds to describe the attendant symptoms, referring to quite a number of cases.

mediums. The strength of affection which binds people to their dead friends, the superstitious supposition that communication is possible with the dead (omens and dreams and presentiments help to feed it), and the irreverent curiosity that will not bow itself beneath the command of the Scriptures keep Spiritualism alive. "And yet at the Academy of Music in New York in 1889 Mrs. Kane, the original Margaret Fox, confessed before a large audience that the Rochester rappings were a fraud from the beginning; that she and her sister had been guilty of imposing on the people. She thereupon produced the rappings in all their variety and explained how the trick was done."*

But turning away from Christian lands in several heathen countries phenomena of the strangest kind are encountered. Reference was already had to the snake-charmers of Egypt, § 14. Their strange power has puzzled some of the most expert investigators. And what they produce to-day is but a wreck of what it must have been when in connection with Egyptian idolatry it stood in its prime. Similarly the jugglerries of India go beyond the acumen of the Western scientific mind. Miracles are produced and not yet explained. What powers are at work is not known. Again the marvels of Mesmerism, hypnotism, clairvoyance, etc., are just beginning to receive investigation and explanation.† To this may be added yet the strange phenomena that are met with at times, and defy any and every natural explanation. We mentiou the occurences in the house of the Wesleys at Epworth. Similar things have taken place elsewhere.** Indeed, research reveals that large numbers of such inexplicable

*Matson, *Aversary*, p. 193. Cf. Carpenter; *Mesmerism and Spiritualism* etc., Appendix N., Mrs. Culver's Statement.

†Delitzsch's explanation in *Bibl. Psychologie* is hardly tenable.

**The occurences at Epworth are fully narrated in Ennemoser's *History of Magic*, transl. by Howitt vol. II., Appendix, p. 388. See also the sketch of similar occurences in the house of Dr. Phelps, at Stratford, Conn., p. 492.

phenomena have presented themselves and yet await an explanation. Occultists indeed claim that they are in possession of the secret, but their claim is unsubstantiated. The whole subject is dark and investigation still proceeds. Man certainly is in a better condition to-day to study these dark and difficult problems than he ever was before. The danger of serious error, and even a graver danger still besets such study; and he alone can defy these dangers whose soul is fortified and enlightened by the Spirit of God.

(TO BE CONTINUED.)

## CURRENT THEOLOGICAL AND RELIGIOUS THOUGHT.

Without any doubt or debate the Germans exercise the greatest influence in the ups and downs of the theological and religious discussions of the day. There is scarcely any new departure inaugurated in this department, good or bad, which cannot be traced to German beginnings. While this does not say that the best theology in our times is to be found in the Fatherland, and that the land of Luther is to be credited with the leadership in this regard, as history is compelled to yield this honor to it in the days of the Reformation and in the era of the great dogmaticians of the sixteenth and seventeenth centuries, it certainly must be acknowledged that the precedents and ideas and ideals of German theological investigators exercise practically an international influence wherever theology is regarded as a progressive science, and new methods, manners, and matters are considered the *sine qua non* of this department. Learning in general is more cosmopolitan than ever before, even more so than when the Latin furnished a common medium for the intercommunication of thought for scholar-

ship, and especially is this the case with German theological research. Its influence is felt strongly in Protestant churches everywhere, and perhaps nowhere more powerfully than in America, although, singularly enough, not in Lutheran America, as might be expected from historical antecedents and racial affinities, but in the Reformed sections of the American Church. The critical canons and results of late German research, with its reconstruction of the entire literary substructure of faith, although developed by what passes as the Lutheran Church in the Fatherland, has found its firmest adherents among the Presbyterians, Congregationalists, Episcopalians, and other denominations in no historic connection with the spirit, trend, and tendency of the Lutheran Church, but rather the exponent of an anti-Lutheran spirit. Dr. Briggs, who stands out as the protagonist of this clan, is a Presbyterian. Dr. Harper, President of the Chicago University, whose recent utterances on Genesis have challanged the conservative sentiment of positive Protestantism, is a Baptist layman. Union, Andover, and other Seminaries known to be schools controlled by this school of research are all non-Lutheran institutions.

On the other hand, in these same circles a healthy reaction has been inaugurated against these neological processes and views. The strongest agitation against the accepted advanced and destructive Biblical criticism of the day is found in America. Singularly enough, some of the leading scholars of England, if we except Professor Sayce, of Oxford, and one or two of the leading ecclesiastics of the Established Church, such as Bishop Ellicott, have taken a decided stand against the advanced views of the day. On the contrary, the zeal of English scholars in maintaining negative critical views seems to excel even that of the Germans. Professor Cheyne, in his "Origin of the Psalms," the Bampton Lectures for 1889, has presented the most radical discussion ever published on these sacred lyrics, assigning

about all of them to the post-Exilic and to the Maccabean period, and crediting not a single one to the Sweet Singer of Israel, the great King David. Again Driver, who certainly is a fine Hebrew scholar, one of the best living, in his Introduction to the Literature of the Old Testament, has substantially adopted the most advanced views on the sacred books of the Old Covenant. Professor Robertson Smith, although no longer confining himself to Biblical research, as he did before his condemnation for heresy by the Scotch Presbyterians, is still the defender of his old radical views. This list could easily be increased, and the representatives of German neological criticism in England are found about equally divided among men of the Established Church and Dissenters, although the strongest conservatism is still manifested in the ranks of the latter.

The defence of the traditional position in regard to the character and historical correctness of the Biblical books has accordingly been left to American scholars, and here the battle has been going on right royally. But, as before intimated, the protagonists of the conservative side, in so far as they have displayed independence of reseach, one and all belong to the Reformed denominations. The American Lutherans have practically been unaffected by these discussions and have taken note of the progress of debate more as reporters and interested spectators than as participants. The chief defender of the traditionally accepted views of the Old Testament has been and still is the venerable veteran of Princeton, Dr. William Henry Green, the "Hengstenberg of America," as he is often called by friend and adversary. In the pages of "Hebraica," in reply to the advanced exposition of Professor Harper, he has furnished in detail the ablest defence of the unity of the Pentateuch against the dissecting documentary theories that has ever been published. Work of the same kind, only covering the entire Pentateuchal problem, has been done by Professor Bissel, of the Chicago

Presbyterian Seminary, and equally good work on various phases of the discussion by Professor Osgood of Rochester, N. Y. The first two of them are Presbyterians, the third is a Baptist. No journal in existence has done such excellent services in this particular department as the Presbyterian and Reformed Review, edited by Professor Warfield, of Princeton. In many respects this has been an excellent leaven for American thought. It has made it independent and developed an originality in the defence of old truths that contrasts favorably with the stereotyped defences of old landmarks, which no longer satisfied the needs of the hour. The method of attacking the Scriptures had changed, it was necessary to change also the mode of defense. The credit of having done and of still doing the best work in this regard at present belongs to the American scholars.

---

THE death of Professor Frank, of the University of Erlangen, is a terrible blow for the cause of Conservative and Lutheran theology in Germany. In fact, death has been reaping a terrible harvest among the conservative leaders in the Fatherland in late months. Professor Grau of Koenigsberg, Professor Schmid of Breslau died only a few months ago. The prince of scholars in Germany was undoubtedly Frank. His genius was undeniable. He was the leader in the constantly growing struggle against the inroads of the new Ritschl school, which seems to be capturing the talented younger element in theological Germany almost without exception. This new school is one of the most dangerous exponents of rationalism that has ever appeared in the history of the Church. It begins by overthrowing the formal principle of the Reformation, by establishing Christian facts not on the Scriptures as the true and infallible record of God's revelation of His will, but on the Christian consciousness of what Christ and Christianity is

for us. It is thus subjective to the core. It claims that the *facts* of the development of the kingdom of God on earth, such as the miraculous birth of Christ from the Virgin, His eternal pre-existence, His resurrection and death, His Union of the divine and human in His person, are as *facts* of no importance for our Christian faith, and can as facts be rejected by the best of Christian believers. Only the significance and worth of these things, is what the Christian feels and knows and about which he needs to concern himself. Hence, it is claimed, that the acceptance of even the most destructive views as to the origin, character, and history of the books of the Bible is perfectly consistent with the possession of all the benefits of Christianity and Christian faith. The Scriptures may be full of errors, blunders, mistakes and even positively false teachings, yet they can nevertheless be the sources of light and life for us.

That a scheme on the face of matters so totally self-contradictory should gain the adherence of the brightest minds among the younger generation of theological thinkers in Germany, seems at first a *testimonium paupertatis* for these people. Yet, all things considered, it can be explained even if it cannot be excused. The Germans are in a singular plight. The old philosopher Jacobi once said that he was a rationalist with his head and a believer in his heart. Just in this condition the younger German theologian finds himself. At the University he is taught the most neological theories on the Biblical books, is told that they are unbiblical and unreliable, that they are not the Word of God, but that they are only the medium of the Word of God. Another scheme or theory that in spite of such views will enable him to preach this Word as the source of life is eagerly accepted. This the Ritschl scheme claims to do, bridging over the chasm between faith and knowledge, between rationalism and belief in God and His Word.

No one has done more in Germany to show the utter

hollowness of this claim than Frank. He has given the new school sledge-hammer blows. Before him they quaked and trembled. This is saying a good deal when the aggressive and self-confident character of the Ritschl class is taken into consideration. They have managed to secure representatives in nearly every theological faculty in Protestant Germany, the only exception being Leipzig, Erlangen and Rostock. In fact it is doubtful if Leipzig can yet claim exception, as at least one of the extraordinary professors, Dr. Guthe, is considered a member of this school. Elsewhere they rule supreme. Their leading men are Kaftan and Harnack of Berlin, Hermann, Achelis and Katterbusch of Marburg, Gottschick of Tuebingen, and others. Rececently they have also captured the dogmatical chair in Jena, this having been given to Professor Wendt, formerly of Heidelberg. It is true that this is but the exchange of one rationalist for another, as his predecessor, Lipsius, was the leader of the old rationalist school; but the fact that Jena, the old citadel and stronghold of the older type of Liberalism, has now fallen into the hands of the newer school, is significant enough. This has, indeed, led to bitter personal controversy between the historian Nippold of Jena and the advocates of the new school. According to Nippold's revelations the Ritschl school is scheming to get control of all the conservative dogmatical chairs in the German Universities, especially those of Dr. Luthardt of Leipzig and Dr. Frank of Erlangen. The next two months will test the truth of this claim, for a successor to the latter must soon be chosen. In fact, Dr. Luthardt is now about the only prominent Lutheran dogmatician left in any of the great German Universities; for Rostock, the most conservative school in the land, is also the smallest among the twenty-two Universities of Germany. In other departments there are yet great theologians left defending conservative truth, as e. g. Zahn, in the department of New Testament

and early Church history and history of dogmas. But it must be said that the ranks of really first-rate and positively talented conservative theological professors in Germany is thinning to an alarming degree. There is an element of truth in the claim made by the Ritschl men that the talented young theological scholars of Germany are found entirely in their ranks. Under these circumstances it is peculiarly distressing that the greatest leader among the conservatives, the author of "The Theology of the Formula of Concord," has been called away comparatively in the vigor of his intellectual manhood. Even if he was not an exponent of historical Lutheranism in each and every particular, as this is advocated by the Lutheran Church of America, this detracts but little from his extraordinary services in the defense of evangelical and Biblical truths. Considering the issues at stake in Germany, which are not this or that plan of Lutheranism, but the life principles of positive Gospel truth, the very existence of the Word of God and the great principles of Revelation, Frank's work must be regarded as of exceptional value and he must rank high among the defenders of the truth in this degenerate age.

Among the discussions agitating the theological world of our day, none has assumed the fundamental importance of the discussion on the merits and demerits of the new Ritschl school. It is decidedly the "new theology" of Germany, and its positions are finding defenders in America too, as they have already in France and French Switzerland. Even the moderately conservative men of Germany are strongly antagonizing its tenets and teachings. As a sample of the discussion we quote from Ex-Court preacher Stoecker, of Berlin. In a recent issue of his organ, the *Evangelische Kirchenzeitung*, he characterizes this school in plain terms and words. He does not deny that the school has attractive features for young and enthusiastic men; but its whole work must in the end be destructive to the best interests of the

Church and of Christian theology. Especially is the denial of the leading dogmas of evangelical Christianity in their historical sense, such as the Trinity, the eternal preexistence of Christ, the vicarious atonement, the divinity of the Lord, the death blow to positive faith. Stoecker says:

"There can be no doubt that a Christianity without the confession of the Holy Trinity, of the divinity of the Lord, of His resurrection, of His return to judgment is not able to satisfy the needs of the human soul. For historical Christianity rests on the basis of revelation and the supernatural. Without these Christitnity loses its divine character. Without this supernatural element Christianity becomes essentially a different religion from what it really is. The claim of the Ritschl school that they represent the faith of the Reformation in its earliest and best stages, is groundless. Twist as we will, the Church has for eighteen hundred years, and also in the days of the Reformation, believed in a Christ who was eternally God. For Christians have always prayed to Him: and to pray to any but to a divine person is blasphemy.

Let one make the attempt to preach to the congregations that what has been regarded as the fixed facts of gospel history are legendary; tell the Churches on Christmas that the virgin birth of Christ is a myth; on Easter that the resurrection is a fiction; on Ascension Day that this fact is a mistake of the gospel writers,—and then see how the plain Christian accepts such new ideas. The plan of the Ritschl school to establish a certainty of Christ as a faith on purely subjective grounds and from subjective sources, while regarding the contents of the Scriptures in their leading supernatural features as legends, is an impossible task. Faith in these great truths is inseparable from the objective reality of the facts on which these truths are based. If Christ did not arise from the dead then the blessings of that death cannot be ours."

The Controversy on the Biblical character of the contents of the Apostles' Creed, especially on the statement, "Conceived by the Holy Ghost, born of the Virgin Mary," originated in this school. It has led to heated and learned investigations of these propositions and has brought out the best scholarship in defence of old truth. None has done more or better work on this question than Zahn, of Erlangen. The leading results of his investigations are given in his work on the subject, and are practically these:

The Apostles' Creed, considered in the light of the historical development of which it was the outcome, and the contents of the Symbol considered and interpreted in the sense which this historical development must give to it, is the oldest, the most popular and most widely spread Confession of Christendom. The Symbol in its present form is not the oldest shape in which the Apostles' Creed is known to have existed, but is the South Gallican shape of an older formulation of the Roman Church, which latter dates up to the very beginnings of the Church. According to the researches of the pioneers and pathfinders in regard to the origin and form of the Creed and the Baptismal Formula, the late Professors Zezwitzsch and Caspari, both strongly conservative men, and by the common consent of conservative scholars at present, the original form of the Creed was as follows:

I believe in God the Father Almighty: and in Jesus Christ, His only begotten Son, our Lord, who was born of the Holy Ghost and of the Virgin Mary, was crucified under Pontius Pilate, was buried, arose again on the third day, ascended to heaven, and sits at the right hand of the Father, from thence He shall come to judge the living and the dead; and in the Holy Ghost, a holy Church, Forgiveness of Sins, Resurrection of the Flesh.

The original creed thus suffered some modifications and additions such as the statement of the descent of Christ into

hell; the term "Christian," or "Catholic" before Church. But essentially the old creed was the same as it is now; particularly did it contain the confession of the God-manhood of Christ. Just the very items which are so objectionable to the destructive critics of our day are demonstrably found in its very oldest form. It would then not change the matter any if an older form of the Creed were substituted for the somewhat amplified later form now current. The Apostles' Creed is a further development of the Baptismal formula. This is especially apparent when we compare this formula as used in the African and Gallican churches from 186–210, and trace it back to earlier periods. The formula was practically the same as that which Justin learned in Ephesus in 130, which Marcion found current in Rome in 145, and which could not have originated later than 120. And yet it can be demonstrated that a baptismal confession of this kind was asked by Paul of those he baptized and received into church, as is seen from 1 Tim. 6. 12, although we do not know the wording of this confession. But the mention made in this passage of Pontius Pilate as is done in nearly all baptismal confessions is certainly very significant, and it seems also to have contained several other statements, such as, "from the family of David," which were afterwards omitted. The fact that this symbol spread with such extraordinary rapidity can only be explained on the ground that it emanated from some great centre of influence. Such a centre was Rome at the close of the first Christian century. It is highly probable that in this city, between 90 and 120, the formula of the baptismal confession was matured which finally gained general currency. With regard to the statement now so bitterly attacked, namely, "conceived of the Holy Ghost, born of the Virgin Mary," it can be confidently stated that during the first four centuries of the Church not a single teacher of the Church called its Biblical char-

aracter into question or doubted that it constituted a part and portion of the original Christianity as proclaimed by its Founder and His apostles.

GEORGE H. SCHODDE.

## EDITORIAL.

### OUR EXCLUSIVENESS.

Gross injustice is often done us on account of our principle, that only those who confess the Lutheran faith can rightfully commune at the altars of the Lutheran Church. We cordially confess that we hold the principle and that our practice is designed to be in harmony with it. No scriptural reason has ever been presented to convince us that the Lutheran Church errs in the confessional basis on which she builds her congregations, or that she can with any appearance of honesty and sincerity admit members of other denominations to her communion on other terms than those upon which she admits her own members. She cannot discriminate against her own people in favor of those who refuse to accept her faith and therefore set up altars in opposition to hers. That would be a policy at once perfidious and suicidal. As long as there are men in the land who hold the Lutheran faith because God's Word teaches it, and who cannot do otherwise because their consciences are bound by that Word, it is useless to offer arguments and hold out inducements to the Lutheran Church to abandon that principle and the practice which it implies.

After human reason has applied all its skill, the simple alternative still presents itself to the Lutheran Church, either to admit that the confession of our fathers, put forth as the result of the great struggle of the Reformation, contains

doctrines which are not taught in Holy Scripture, and which therefore cannot be insisted upon as a basis of church organization and a condition of church membership and fellowship, or for conscience' sake to insist on this basis and on this condition, whatever may be the railing accusations brought against her on that account. In the former case she confesses herself to be a sect which, in view of the divine prohibition of divisions among Christians and of the divine command to avoid them that cause divisions and offences contrary to the doctrine which we have learned, has no divine right of existence. No true Lutheran can admit any such thing. The only alternative is to stand by our confession and show by our practice that we mean what our words say. Hence there is no way to induce Lutherans to put away their so-called exclusive practice but that of convincing them that it is not right before God to be Lutherans.

But the implications which some find in our admission, and the imputations which are sometimes made on the ground of such supposed findings, are not therefore admitted. It is not true that this unchurches all other denominations. Such an imputation betrays a fundamental error in regard to the doctrine of the church on the part of those who make it. From their premises such a conclusion may be legitimate. If they hold the Romish error, as it would seem from their reasoning, it would logically follow. According to the Romish theory, which has no foundation in Scripture and which leads to many of the abominations of popery, the Church is in its essence an external organization under a visible government to which all Christians are subject, and in their subjection to which they become manifest as Christians and members of the one holy Christian Church. Whoever is in communion with that is accordingly in communion with Christ's Church, whoever is not in communion with it is not in communion with Christ's Church. If that

were our theory, we would admit the correctness of the reasoning that pronounces our exclusion of a person, at least so far as adults are concerned, equivalent to a denial of membership in the church, and the exclusion of such a person on the ground of his belonging to a different external organization, as equivalent to a denial that such different organization is a church. All outside of the one visible organization that is claimed to be the Church of Christ would, in the estimation of those who put forth such claim, be outside of the holy Christian Church. But we hold and teach no such doctrine. On the contrary, we regard it as one of the rags of popery, and warn against it as part of the pernicious brood of Antichrist.

The Church is the Communion of Saints. The saints are those who by faith are justified through the perfect vicarious obedience of our Lord Jesus Christ. It is therefore the congregation of believers, wherever these may be found. "The Lord knoweth them that are His." He knows them even if they have strayed into organizations that have not preserved the purity of the faith. And such organizations, if they have still the Word and Sacraments through which the Holy Spirit does His saving work and which have the promise that they shall accomplish that whereunto they are sent, we recognize as churches, because they have these marks of the Church, in virtue of which our faith is assured that children of God are found among them, though our senses cannot distinguish them from others who merely profess to be believers. So far are we from declaring all organizations that are not Lutheran to be no Christian churches, that we are not only grieved at the sins of those who directly or indirectly pass such unscriptural judgments on others, but feel bound in conscience to rebuke their rationalistic narrowness. Not only Romanists, but some of those who profess to be most liberal and who charge us with illiberal exclusiveness, treat the

Lutheran Church as if she had no rights that Christians are bound to respect. Then Methodists, for example, sneak about in our parishes, seeking to turn our people away from their Lutheran shepherds and folds and to convert them to Methodism, or when they send missionaries into Lutheran countries to proselyte Christians of the Lutheran Confession, what does their action mean but an ungodly exclusiveness that declares the Lutheran to be no Christian Church, and that to convert its members and bring them into the Church of Christ it is necessary to turn them into Methodists? This exclusiveness we abhor, and if any were guilty of such ungodliness in the Lutheran Church, they would be promptly disciplined. We can tolerate nothing of the sort, because our Lord, whose we are and whom we serve, will not tolerate it.

The exclusiveness that we are charged with is an entirely different thing. It is simply this, that in our communion practice we abide by the Lord's teaching. He tells us: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8, 31. 32. "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Rom. 16, 17. In accordance with that principle we teach our children, by means of the Catechism, the chief parts of the Christian faith revealed in Holy Scripture. If any refuse to confess this faith, they are not confirmed and not admitted to the Holy Supper. Believing these doctrines of the Catechism to be the very word of God that binds all consciences, how could we do otherwise? But now come members of other denominations—Reformed, Presbyterian, Baptist, Methodist, perhaps Universalist and Romanist—and desire to commune with us. What shall we say or do? Why, of course treat them kindly, just as we do our own people, and ask of them just what we do of our own children. We should not in charity

do more than this; we cannot in faith do less than this. Or does any reasonable person think that because one professes to be a Methodist or a Baptist, a Universalist or a Romanist, he ought to have privileges in the Lutheran Church which one who professes to be Lutheran cannot have? Our own people are admitted to communion when they have learned the truth as the Lutheran Church confesses it, and when they profess to believe it and are ready to confess it before the assembled Lutheran congregation. On such confession, and only on such confession, they are confirmed and admitted to communion. But when members of other denominations apply for communion, what then? Well, they are poor sinners like the rest of us, and the Lord requires the same of them as He does of us Lutherans. That we ask the same of them as we do of our own people is the extent of our exclusiveness. But when those who declare themselves unable to accept the terms on which Lutheran churches are organized, organize other congregations on other terms, we do not think of denying that they are churches, provided they still preach the Word and administer the Sacraments so that there can be Christians among them. They are churches, though erring, and we respect their rights, though they are not always willing to accord us the same justice and charity.

---

## REVELATION AND INSPIRATION.

These two words do not mean exactly the same thing. They are sometimes used synonymously, but when used in the strict sense there must be a distinction made. Without holding or meaning to teach anything erroneous a person may say that what is given by inspiration is not necessarily a revelation to the inspired writer. Whether the statement is true or false depends on the sense in which he employs the words.

Revelation, in general, is making known what was before unknown, making manifest what before was hidden. Any disclosure of facts or truths to a mind hitherto not aware of them may thus be called a revelation. Especially is the word applied when the morality of the matter disclosed is so complete as to excite surprise. Historical facts and scientific discoveries that furnish new light for the understanding of a subject are thus called a revelation.

In particular the word is employed to designate disclosures that are made in regard to spiritual things. This is its theological sense, in which it is most frequently used. Revelation thus means God's act of making known Himself and His will to men. As this is done in part through His manifestation in nature, completely however only in supernatural communications made to His intelligent creatures, it is customary to speak of the former as a natural, of the latter as a supernatural revelation. To the former the apostle refers when he says: "That which may be known of God is manifest in them; for God hath showed it unto them: for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. 1, 19. 20. To the latter the same apostle refers when he says: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek: for therein is the righteousness of God revealed from faith to faith." Rom. 1, 16. 17.

As the word revelation has come to be applied most generally to the disclosures which God makes of Himself and His will to human minds, because this is by far the most important matter to be made known to men, so in the particular application of the term it has been largely confined to the designation of that disclosure which is made by supernatural means through the Word of God now recorded in Holy

Scripture, because this is by far the most important means of communication. The truth unto salvation cannot be known from the manifestation of God in nature; it can be known only through the supernatural impartation made from heaven. Hence the word revelation is mostly employed in this special sense, so that when there is nothing in the context to indicate otherwise it is commonly understood to mean this supernatural communication. God's revelation of Himself and His will is given in Holy Scripture.

This word may again, in its application to the supernatural communication of saving truth, be understood in a wider or in a narrower sense. It may be employed with reference to all supernatural truth, whether previously known or not, or may be limited in its use to that which was before unknown and is now for the first time brought to man's knowledge. By their intercourse with our Lord many things were known to apostles and evangelists which were not new disclosures when they were moved by the Holy Ghost to write them for our learning. In that sense inspiration and revelation are not identical. Holy men of God knew supernatural truths before these were recorded by inspiration in the Holy Scriptures. In the less restricted sense, in which the word revelation is taken to signify the communication of supernatural truth, whether previously known or not, the two words express substantially the same thing. The revelation was made by inspiration of the Holy Ghost. The inspiration was the revelation, and the inspired record is the revealed Word of God.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." They are God's revelation to man, and embrace all that is necessary for man's salvation. For us there is no revelation else of God and His good will for our guidance in time and our

blessedness in eternity. The revelation is given by inspiration, and is thus secured against all error in the communication. "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1, 21.

Let no one think that he can know the saving truth without diligent study of this revelation given in Holy Scripture, and let no one imagine that this revelation is safe and its comfort sure without the certainty that all is given by inspiration of God. The glorious things unto salvation cannot be known from natural sources, but God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." 1 Cor. 2, 10. 11.

---

MAN'S FALLIBILITY does not prove his error in particular cases. It only proves that error is possible, and that he may therefore have erred in the case in question. Whether he has erred or not is a matter for investigation by those who are in doubt. When Christians confess their faith with all the assurance that comes of a humble reliance upon the plain testimony of God as given in His infallible Word, it is as unreasonable as it is impious for those who are not agreed with them to flout them and flaunt the charge of self-conceit and arrogant assumption of infallibility in their faces, as if these humble believers in the word of the Lord had presumed, with their limited capacity and learning, to decide questions about which able and learned men dispute. It is shameful to treat meek and unassuming people as if their confident faith in the word of the Lord were equivalent to a declaration on their part that they themselves are infallible. When such taunts come from avowed infidels, they are less galling and

can be more easily borne, because these cannot be presumed, in their ignorance of revealed truth and of the power of God, to know any better. Human opinions are not of a nature to give any one the assurance which makes martyrs, and unbelievers know nothing of certainties that rest on any higher grounds. But Christians have and recognize a revelation from God. And this was given us to be our guide and therefore in language that can be understood. If any man thinks it arrogance in another to claim that he understands it, and to say that he believes the truth which has been brought to his knowledge, he only exposes his ignorance of divine truth and the divine plan of making souls free by enabling them to know and believe the truth. The fact that man is fallible not only does not prove that he has erred when on the ground of what he has learned from the Scriptures he declares his faith, but it does not even create a presumption that he has erred. The presumption is the other way. God has made a clear revelation of His gracious will, that men may know it and believe it and have the comfort of the Holy Ghost through it: is it to be presumed that an honest man would go astray when he follows its guidance? He has promised His Holy Spirit to lead humble inquirers into the truth: is it to be presumed that they, because they are human, will fail to find it? Our Lord teaches otherwise: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8, 31. 32. Men are flesh and therefore fallible, but if they humbly permit the Holy Spirit to lead them by His Word they shall not err.

---

MISUNDERSTANDINGS are frequent among men, and mutual wrongs are done in consequence of them. From this Christians are not exempt. The flesh exerts its influence upon them also, and their thinking and their feel-

ing is therefore not always right. No doubt many of the dissensions and disputes that exist among us result from our failure to understand each other. This gives rise to imputations which are false, and resentments which are equally unfounded. It would be wrong to allege that all the controversies between the churches of different denominations, and all the unhappy disagreements between parties of the same denomination, have their ground simply in a mutual misunderstanding. There are manifestly real differences and disagreements that disturb our peace. But even in regard to these there are often misunderstandings as to the real points of controversy, and in not a few cases we "so fight as one that beateth the air." Imputations and insinuations are made that are unwarranted, and recriminations ensue that are equally without foundation. Quarrels result that cannot be settled because the parties do not understand one another, and therefore can find no basis of settlement. When false imputations are made, is it not possible to bring about an understanding of the case? And must we necessarily conclude that those who, misunderstanding the whole matter, make injurious charges, are malicious men, in whom the Holy Spirit has wrought no faith and no love? That would evidently be unjust as well as ungenerous. The temptation is indeed presented to meet injurious charges with injurious counter charges. But we have not so learned Christ. More watchfulness over the ways and workings of the flesh, and more prayer for the purifying power and gracious guidance of the Holy Spirit would help us much to prevent bitter strifes. Not that this would lead us to avoid the confession of divine truth when it is likely to be controverted. Our first duty is loyalty to the Lord and His Word. We must confess Him before men whether on that account they seek our company or declare war against us. But that is no reason why we should not with all patience endeavor to make ourselves understood,

that unnecessary strife may be avoided. "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4, 1–3. While we contend earnestly for the faith once delivered to the saints let us do each other no wrong.

---

## A CHANCE TO WORK.

One of the many charges that are made against the Lutheran Church is the rather singular one, that she gives her lay members no chance to work. The complaint is made that while other churches have devised ample means to put all ages and sexes and conditions to work, the Lutheran Church, in her antiquated conservatism, offers no inducement to talent and ambition in men and women, old and young, to distinguish themselves in the service of the Church. We have no Epworth Leagues, no Christian Endeavor Societies, no associations of any sort, aside from the old-fashioned church organization, that offers a field of usefulness to enterprising and aggressive members of the church, who would be glad to crowd to the front in Christian work, if only an opportunity were afforded them. Nothing is given our people to do and consequently nothing is done, while other denominations furnish plenty of work for all and therefore accomplish something.

It would certainly be a grave situation, if it were true that active and energetic men and women must go to other churches in order to have a chance to work. So many slanderous things are said about the mother Church of the Reformation, the grand old Lutheran Church, whose solemn ways are not to the taste of modern shallowness and flippancy, that we might pass the accusation by in silence, as so many ignorant or ill-considered or evil-intentioned taunts

and thrusts are permitted to fall unnoticed. But there may be some grave misunderstanding about the matter, and it will assuredly do us no harm, while it may possibly do others some good, to give the subject a little ventilation.

There is much work for Christians to do in the name and for the glory of the Lord, and there must be something radically wrong when a church gives its members no chance to do it. Such a church would be in conflict with the entire design of the establishment of Christ's kingdom on earth. "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2, 10. Christians never fulfill their calling unless they do the will of the Lord on earth, as they daily pray that His will may be done. Where there is no chance for this, there is no chance to be a Christian, because there is no chance to practice what Christianity requires and brings about. Of this there can be no question, and on this point Lutherans are in harmony with all who pray and labor for the accomplishment of God's good will on earth. There is no ground whatever for presuming or alleging that the Lutheran Church is not loyal in this regard. She recognizes that there is work to be done, that Christians are called to do it in their Master's name, and that every Christian must have a chance to work. There must therefore be some grave misunderstanding, if any one seriously thinks that the Lutheran Church gives her members no such chance.

Does any one who brings such a railing accusation against the glorious Church of the Augsburg Confession really mean to say, or in anyway to insinuate, that she puts hindrances in the way of her people, when they, having learned the lessons which she taught them in regard to the service of God in the daily duties of life, seek to do His will and accomplish His purpose in the faithful performance of the work of their temporal calling? Or does any such person really mean to allege or suggest the suspicion that

when her members, guided by her evangelical instruction and exhortation, diligently assemble in the Lord's house to hear His word and receive His sacraments, and to worship Him with prayer, praise, and thanksgiving, the Lutheran Church puts impediments in their path and prevents the progress of the good work undertaken? What possible ground could there be for suspecting any person of such nonsense and such uncharitableness, unless he expressly declared that he means to raise an accusation against the Lutheran Church which every one that knows anything at all about her knows to be false? In our estimation there are few, if there are any, who would assert a falsehood so palpable against a Church that has many enemies indeed, but that has a history which renders all such assertions simply ridiculous. If there is a complainant that is a Christian at all, he must mean by the accusation in question something else than giving no chance to do God's will.

Work in the church, with such people, may mean something else than doing what the Lord has commanded His people to do for the glory of His name and for the salvation of souls purchased by His blood. In view of all the surroundings we are convinced that it does mean something else. It will no doubt seem a hard saying, but all the circumstances agree in compelling us to utter it, that what such persons want is a chance to do something by which they can distinguish themselves, or at least to gratify some craving for social pleasure. They want gatherings for exercises of various sorts—gymnastic, musical, declamatory, pantomimic, theatrical, not for Bible study or catechetical instruction. They want a chance to delight themselves in song and speech and make their mirth and merriment tributary to the cause of the church at least in a pecuniary way. They want socials and fairs and bazaars at which tehy can perform conspicuous parts and have their souls rejoice in the honors received and their stomachs gratified with oysters and ice

cream and strawberries and cakes, and all this with great profit to the treasury of the church. They want a chance to make a supper for the support of missions, to hold a strawberry festival for the cushioning of the church pews, to present a theatrical performance to eke out the pastor's salary, to give a charity ball for the suffering poor of the congregation, and they want all the honors that can be gathered from their devotion and zeal in such work of the church. They want a chance to make unto themselves a name in the world and get due credit for their work, bare as it is of all self-denial, of all power to promote God's glory, of all influence tending to the salvation of sin-cursed souls, and full as it is of the old man with his affections and lusts. They went a chance, in short, to gratify the cravings of the natural man in the guise and garb of the church, instead of crucifying the old man, renouncing the world, the flesh, and the devil, and consecrating themselves with all their powers to the service of the blessed Lord who purchased them with His own blood, that henceforth they might not live unto themselves, but unto Him who died for them and rose again.

In that carnal spirit, it is true, the Lutheran Church gives her members little chance to work, and means, so far as her power extends, to give no chance at all. Her rule is: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3, 16. 17. The work of the Church is to ply and supply the means of grace to the glory of God and the salvation of souls, and all that lies outside of that is not legitimate church work. We do not mean that nothing else is to be done, but we do mean that no one should flatter himself that he is doing the work of the Church when he is making a god of his belly or seeking to build up Zion in his own name and by his own devices, or while he sneers at any suggestion of Bible or Catechism as a factor in church work in this nineteenth century.

It seems to us that there never was a time when the duty was more imperative upon ministers and others, who know anything of the Church and of the work of the Church, to teach the people wherein this work consists and how it is to be done. Let all the disciples of Christ be taught that when they are born again through faith in His name their whole life becomes a service of their dear Lord, and that whether they eat or drink, or whatsoever they do, they do

all to the glory of God. Then their earthly calling will be sanctified as well as the spiritual, and they will go about their daily business as a duty performed to the Lord, whose will is carried out in the work done and who is pleased with the service. That affords work all the day and all the week and all the year, and he must be stupid indeed who in view of it can recognize no chance to work. Then there is the whole work of the Church proper: the provision for the administration of the means of grace to old and young in the congregation and for the stated worship of the Lord in His sanctuary; the work necessary to bring these means to all nations and peoples and times by education and missions; and the work of exercising the grace committed to us by supplying all wants of the brotherhood in the Master's name. That gives us work for all our lives. Let ministers teach the people the Lord's will in both respects, and help them to find the most effective means of executing it. The congregation consults, deliberates, resolves, appoints persons to carry out what has been fonnd the most expedient way under the circumstances, and expects all the members to do their duty. What kind of souls must those be who then say they have no chance to work? Or do they think they have no chance to work in the Lutheran Church because she abides by God's own regulation as to who shall be voting members? Or do they imagine they have no chance to work because when they are asked to give there is no ado made about it, and they can do no more than simply give their money and get nothing tangible for it? The very complaint of no chance to work is a symptom of diseased conditions that menace our spiritual life and all proper church work.

---

REFERENCE has been made to the following remark of Dr. Walther in regard to the predestination controversy as highly important for rightly understanding the Missouri doctrine and a just treatment of the Missourians. He says: "Our reason cannot indeed think otherwise than that if God really desired all men to be saved they would certainly all be saved, but since this does not take place the cause must lie in the will of God. Our reason cannot indeed conclude otherwise, but what says the Word of God? As with a mighty thunderbolt it smites such conclusions of reason to the earth; for upon every page of the sacred Book it is testified that God has ordained no man unto condemnation, but has loved all from eternity and willed that all should be saved." If by directing attention to such utterances those

who have taken no part in the controversy, but have thought themselves justifiable in remaining neutral while the battle rages around them, mean to intimate that Ohioans have overlooked or ignored such statements of Missouri and therefore unfairly accuse them of Calvinism, we can assure them that this is not the case. Ohio was not moved by a love of controversy to attack the false doctrine of Missouri, and was guilty of no hot haste in deciding that doctrine to be false. Due attention was given first to all that Missouri had to say in explanation and defense of the error into which it had fallen. But all its efforts to explain and defend its error only tended to make it more plain that its fundamental conception is Calvinistic. Such statements as that presented in the above extract are by no means quieting in this regard. On the contrary, they rather confirm the charge of Calvinism. They do not, indeed, affirm the horrible decree of absolute reprobation, and are therefore a protection against the charge of Calvinism in its most extreme and most shocking form. But moderate Calvinists can be, and usually have been satisfied if only the sovereign will of election and its execution by sovereign power, as an absolute will and an almighty power that nothing can gainsay or resist, is admitted, even if the necessary conclusion is not drawn, that if God saves only those whom He elects, and of a hundred elects only ten, the other ninety must perish. The horrible fact stands out with prominence sufficiently painful without emphasizing it by pointing to the inevitable inference, and remains conspicuous enough even when, in connection with the truth that ten are saved by election, it is alleged that in some ineffectual way the ninety are also included in the general will to save. The extract makes manifest the Calvinism underlying the thought, because it is only on Calvinistic assumptions that reason must draw the conclusion stated. It is not true that, if the will of God is not conceived as absolute and thus as irresistibly enforced by almighty power, it necessarily follows that such will of necessity attains its desired end. Man's reason does not conclude that because it is God's will that we should be holy, therefore every man necessarily is so, and it does not conclude that because God would have all men to be saved by grace, therefore all men will necessarily and irresistibly be saved by His almighty power. Such reasoning is entirely illogical, except on the assumption that what God wills He omnipotently and of course irresistibly effects, alike in the kingdom of grace and in the kingdom of nature.

# BOOKS FOR SALE

AT THE

# LUTHERAN BOOK CONCERN,

55, 57 & 59 E. MAIN ST., COLUMBUS, O.

---

A BRIEF COMMENTARY on the Books of the New Testament. Covering the four Gospels. For Study and Devotion. By Prof. F. W. Stellhorn, Professor of Theology in Capital University, Columbus, O.

| | |
|---|---|
| Plain Cloth | $2 00 |
| Half Leather | 2 50 |
| Morocco | 3 00 |

SERMONS ON THE GOSPELS for the Church Year. By M. Loy, D. D.

| | |
|---|---|
| Plain Cloth | $2 50 |
| Half Leather | 3 00 |
| Half Morocco | 4 00 |
| In two Volumes | 4 00 |

We have also a number of valuable antiquarian books, which we offer for sale at prices that will commend themselves to purchasers. Among these we mention only a few:

LUTHER'S WORKS. Leipzig, 1730. Ten Volumes (double). Price, $4.00 per volume.

HERBERGER'S HERZPOSTILLE. Sermons on the Gospels. Leipzig, 1764. Price, $3 00.

HERBERGER'S HERZPOSTILLE. Sermons on the Epistles. Leipzig, 1736. Price, $3.00.

DR. HEINRICH MUELLER'S HERZENSSPIEGEL. Stargard, 1722. Price, $2.00.

Now is your time to buy. Don't wait until somebody else gets the book you want. Send to us for books for your Church, your Sunday-schools, for families and private devotion.

Are your Sunday-schools supplied with papers for the children? If not, send for samples. We publish the following:

LUTHERAN CHILD'S PAPER. An Illustrated Monthly for the Youth of the Evangelical Lutheran Church. Published on the 15th of every month.

LITTLE MISSIONARY. Published Monthly under the Auspices of the Ev. Luth. Joint Synod of Ohio and other States.

| | |
|---|---|
| Single copies, per year | 25 cts. per copy. |
| 1 to 12 " " " | 23 " " " |
| 12 to 25 " " " | 22 " " " |
| 25 to 50 " " " | 20 " " " |
| 50 to 100 " " " | 18 " " " |
| 100 and over, " " | 15 " " " |

PRICES ON CHILD'S PAPER THE SAME.

# THE COLUMBUS THEOLOGICAL MAGAZINE.

This Magazine is designed to supply the want, long since felt, of a Lutheran periodical devoted to theological discussion. Its aim will be the exposition and defence of the doctrines of the Church as confessed in the Book of Concord. Theology in all its departments is embraced within its scope.

The friends of the Magazine are requested to give such aid in its circulation as their circumstances permit.

1. The Magazine is published bi-monthly, each number containing 64 pages.

2. The terms are $2.00 per annum, payable in advance, which includes postage. Single numbers 35 cents.

3. All remittances should be addressed to J. L. Trauger, Agent, Columbus, O. All Communications pertaining to the Editorial Department and all exchanges to PROF. M. Loy, D.D., Columbus, O.

CONTENTS OF No. III.


| | PAGE. |
|---|---|
| ON WHAT SPECIFIC GROUNDS MUST SECRETISTS BE EXCLUDED, ETC, by D. Simon, A. M | 129 |
| A STUDY OF WITCHCRAFT, by Rev. R. C. H. Lenski, A. M | 149 |
| CURRENT THEOLOGICAL AND RELIGIOUS THOUGHT, by Prof. Geo. H. Schodde, Ph. D | 163 |
| FAITH AS A TEST OF CHURCH MEMBERSHIP, by Prof. M. Loy, D. D | 176 |
| THE OBJECT OF FAITH, by Prof. M. Loy D. D | 181 |
| NOTES, by Prof. G. H. Schodde, Ph. D | 190 |


## Monies Received for "Theological Magazine."

Rev. J. Vollmer $1.50—84. Rev. J. Sheatsley $1.50—84. Rev. Geo. Weber $2.00—84. Rev. L. A. Gotwald $5.00—90. Rev. E. Schulz $3.00—84. Rev. W. E. Kaeding $1.50—in full. J. Arndt $1.00—84. Rev. E. G. Tressel $1.50—84. Rev. C. F. W. Allwardt $1.50—72. Rev. Wm. Schmidt $1.50—84. L. N. Smith $10.15—in full. Rev. A. O. Swinehart $1.50—84. Rev. G. A. Harter $2.00—84.

# COLUMBUS THEOLOGICAL MAGAZINE.

A BI-MONTHLY JOURNAL DEVOTED TO THE INTERESTS OF THE EV. LUTHERAN CHURCH.

EDITED BY PROF. M. LOY, D.D.

VOL. XIV. — No. 3.

JUNE, 1894.

COLUMBUS, OHIO:
LUTHERAN BOOK CONCERN OF THE OHIO SYNOD.
1894.

# BOOKS FOR SALE

AT THE

# LUTHERAN BOOK CONCERN,

55, 57 & 59 E. MAIN ST., COLUMBUS, O.

---

A BRIEF COMMENTARY on the Books of the New Testament. Covering the four Gospels. For Study and Devotion. By Prof. F. W. Stellhorn, Professor of Theology in Capital University, Columbus, O.

| | |
|---|---|
| Plain Cloth | $2 00 |
| Half Leather | 2 50 |
| Morocco | 3 00 |

SERMONS ON THE GOSPELS for the Church Year. By M. Loy, D. D.

| | |
|---|---|
| Plain Cloth | $2 50 |
| Half Leather | 3 00 |
| Half Morocco | 4 00 |
| In two Volumes | 4 00 |

We have also a number of valuable antiquarian books, which we offer for sale at prices that will commend themselves to purchasers. Among these we mention only a few:

LUTHER'S WORKS. Leipzig, 1730. Ten Volumes (double). Price, $4.00 per volume.

HERBERGER'S HERZPOSTILLE. Sermons on the Gospels. Leipzig, 1754. Price, $3 00.

HERBERGER'S HERZPOSTILLE. Sermons on the Epistles. Leipzig, 1736. Price, $3.00.

DR. HEINRICH MUELLER'S HERZENSSPIEGEL. Stargard, 1722. Price, $2.00.

Now is your time to buy. Don't wait until somebody else gets the book you want. Send to us for books for your Church, your Sunday-schools, for families and private devotion.

Are your Sunday-schools supplied with papers for the children? If not, send for samples. We publish the following:

LUTHERAN CHILD'S PAPER. An Illustrated Monthly for the Youth of the Evangelical Lutheran Church. Published on the 15th of every month.

LITTLE MISSIONARY. Published Monthly under the Auspices of the Ev. Luth. Joint Synod of Ohio and other States.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Single copies, | per | year | 25 | cts. | per | copy. |
| 1 to 12 | " | " | " | 23 | " | " | " |
| 12 to 25 | " | " | " | 22 | " | " | " |
| 25 to 50 | " | " | " | 20 | " | " | " |
| 50 to 100 | " | " | " | 18 | " | " | " |
| 100 and over, | " | " | " | 15 | " | " | " |

PRICES ON CHILD'S PAPER THE SAME.

COLUMBUS

# THEOLOGICAL MAGAZINE.

VOL. XIV. JUNE, 1894. No. 3.

## ON WHAT SPECIFIC GROUNDS MUST SECRETISTS BE EXCLUDED FROM CHURCH-FELLOWSHIP?

Prepared on the basis of theses discussed at the Columbus Conference and published in compliance with a resolution of said Conference, with an Historical Introduction.

Forty years have passed since our Evangelical Lutheran Joint Synod of Ohio had the question of Secretism thrust upon it. A congregation of Synod, we are informed, gave the occasion. Judging from the so-called Thompson Township Resolutions of Joint Synod of 1854, two brethern requested Synod to express itself on the subject of Secret Societies. The following report of the committee on Secret Societies was adopted by Synod:

Your Committee, after earnest consideration concluded to recommend to Synod the following, as answer to the written inquiries for advice from the brethren Zeumer and Buehl:

*Resolved*, that the Synod regards as unchurchly, all societies out of the church, and particularly Secret Societies, whenever they aim to accomplish those objects which the Christian Church according to the word of God, has, and ever must have in view; because they are not only rendered unnecessary by the establishment of the Church, but because they are calculated to produce indifference towards the Kingdom of Christ, and in many cases entire estrangement from Christianity, and even gross infidelity.

*Resolved*, that we regard the so-called Protestant Union of Pennsylvania, as belonging to the above class of societies; and that in addition we find the following things objectionable in it: It stands

upon unionistic ground; it interferes with the office that God has given the civil government; and finally, it arrogates to itself Christ's office of protection over his Church, to which he has promised, "the gates of hell shall not prevail against it," and "lo, I am with you always even to the end of the world."

*Resolved*, that we do not feel ourselves authorized as a Synod to prescribe to our congregations special directions as to the manner in which they shall administer Church discipline among their members; and that therefore, we counsel the congregations who have sought our advice, to act according to their own conscientious convictions, and the directions of God's word, because we are of the opinion that the same course of procedure is not advisable in all cases, and that Church discipline ought only to be enforced when the consequences above referred to manifest themselves.

*Resolved*, we answer to Mr. Buehl's inquiry, that the congregation mentioned have the right to shape and administer their constitution, in reference to this subject, according to their own conscientious convictions; the other points of the inquiry in reference to special cases, are sufficiently answered above.

*Resolved*, that we, as a Synodical body, feel ourselves called upon to exercise Church discipline only when the consequences above referred to manifest themselves; but that in future we will admit no one into our connection who belongs to said societies.

Respectfully, the Committee:

W. F. LEHMANN, CARL ADAM,
J. KRAUSS, ANTH. KERN.

The above report was considered item by item, and finally

*Resolved*, that the same in all its parts be adopted.

The Rev. A. Henkel and Rev. H. Heincke gave notice, that they did not coincide with No. 5 of the above Report, and that they must therefore vote against the adoption of this particular resolution.

In the year 1856 at the meeting of Synod held in Delaware, O., these resolutions were further elucidated and explained. The position taken in 1854 and confirmed in 1856 was reaffirmed in 1888 at the convention held in Allegheny, Pa. The last resolution adopted by Synod was in answer to a question addressed to Synod by the Local Conference of Detroit, Mich. This question asked whether members of Secret Societies may be admitted to the Holy Supper before they have renounced all connections with

these godless institutions. In answer Synod adopted the following:

"The rule among us must be and ever remain that members of Secret Societies cannot be received as members of our congregations nor may they continue their membership or be admitted to the Holy Supper an indefinite length of time."

A second resolution was proposed by the committee, but Synod was not ready to adopt it. The resolntion not yet adopted by Synod reads:

"Whether a member of the lodge of whom it is evident that he has no sympathy with their false religion, and is accordingly living in a sin of weakness, shall be admitted once or twice to the Holy Supper whilst he is being instructed on the subject of his error, is a question that must be left to the final decision of the individual pastor."

Synod could have united in the adoption of this resolution if it had not been that a number insisted that it was not proper under any circumstances to admit to the Holy Supper those connected with the institutions named and already condemned by Synod.

In the year 1892 at the convention of Synod in Richmond, Ind., no less than "four appeals were handed in asking Joint Synod for a final and satisfactory answer to this most difficult question."

The worthy President of Synod, Dr. M. Loy, "explained that perhaps he had the best opportunies to know how matters stand upon this point. As to the standpoint of Synod over against Secret Societies there is, God be praised, perfect harmony among us. Yet the question has arisen in several districts, whether members of Secret Societies, and especially those having a religion, can under any circumstances be admitted to the Lord's Supper. Here opinions differ, and in this respect unanimity has not yet been reached among the brethren. This question has been twice discussed in the

English and Northern Districts and general unanimity was reached; it was treated this year (1892) in the Western District but no unity was attained; in the Eastern the question is still pending discussion, and the Western Districts have not yet considered this question at all. It is questionable whether Synod is ripe and ready to take a stand at this time. It is simply impossible to reach a conclusion in a few hours on a question which districts have discussed for years. If Joint Synod should to-day declare: 'henceforth no lodge member shall be given Communion,' many would certainly not be ready to take this position and much harm might result."

After quite a warm discussion on the subject it was evident that no satisfactory conclusion could be reached at that meeting of Synod. The debate was closed and the question referred to the districts for further discussion.

In the year 1893 the Northern District adopted a constitution to be recommended to the congregations for their government. In that constitution paragraph 3 treats of membership in the congregation. The last named condition of membership is thus stated:

"No one can be or become a member of this congregation, much less an officer, or enjoy the privileges of a member, who belongs to a secret or other society, in which a doctrine is confessed that antagonizes the Christian religion."

In the present year the Western District expects to give an answer to the question: "How should individual lodge-members be treated by the pastor?"

The Concordia English District has under consideration the question: "Can members of Secret Societies be admitted under any circumstances to the Lord's Supper?"

The Wisconsin District will discuss in the present year an essay on the lodge question with special reference to the proposition under consideration in the Joint Synod.

In the Eastern District there has been more serious trouble on the subject than anywhere else. Four brethren in Wheeling and vicinity had sent in a declaration on the Secret Society question to Synod in convention in June 1893. The committee to whom the declaration was referred reported the following:

"With reference to the first item of the report of the committee at Allegheny pertaining to the admission of lodgemen to the Holy Supper, and which is the position of Synod, we are convinced must be the aim of all and by the grace of God we should seek that end.

How soon and in what manner best to accomplish this matter cannot be decided for every case. Synod should however, through its officers, see to it, that all its pastors and congregations earnestly strive to accomplish this, just as this is done in other respects."

This report was adopted with the following addition:

"We demand of the brethren who sent in this declaration that they report whether they can agree to the above position, inasmuch as without such agreement it will be impossible to continue to work together."

The following declaration was added and signed by seven of the clerical brethren:

"Evangelical faithfulness to the Lord and His sacred honor demand a pure confession of the mediatorial death of Christ; therefore admission to the Sacrament of the body and blood of Jesus Christ cannot be granted to one who stands in connection with a lodge that denies the Crucified Redeemer."

The First English District in 1893 reaffirmed its position taken in 1885 and has printed in its minutes as referring especially to this point the following:

"A Christian congregation must therefore not sustain a fraternal relation to members of Secret Orders (religious oath bound) but *a*) those members of the order, making applica-

tion for membership, must be required to sever all connection with the order. *b*) Those already in the congregation shall be put under discipline, that is, they shall be earnestly and repeatedly instructed and admonished; if this proves fruitless, they must be suspended from the Holy Communion, and, if they persist in their course, finally be expelled from the congregation."

Five pastors and two congregations withdrew from Joint Synod during the summer of 1893, because they would not accept the position of Synod on the Secret Society question. One of these had been an honored member of Synod for many years and it was feared that others would be influenced by the step taken. These fears were however soon allayed and a brother from the Northwest could write for the Lutheran Standard the following:

"When four or five members of our Eastern District left Synod this summer, on account of its unyielding opposition to the new heathenism of the lodge, we all felt sorry, especially for one old friend; but their action did not even cause a ripple in the Northwest, which embraces about one-third of Synod, and we believe it is about the same in the East. The fathers of Synod can tell of two or three times when the loose practice with regard to Secret Societyism shook the synodical tree to its very roots and tore off a great many branches. We met an old schoolmate lately who is serving a General Council Mission in one of our cities. He says, Joint Synod's position is right, but I dare not say a word against the lodge. His mission would be ruined, being built up to a great extent of lodge members. We trust our Mission Board would soon recall a man who would start Missions with Secret Societyists."

There is no unsettled state of things in Joint Synod on the subject of secretism. That not all the pastors are conscientiously practicing what the position of Synod requires goes without saying. There was a Judas, then a Peter, and

finally a Thomas among the disciples of the great Master. We are not yet in the land of perfection where knowledge grows

"Free from weeds of toil and wo."

What makes the subject intricate is the peculiar circumstances arising, which seem to forbid the universal application of certain general principles. In addition to this difficulty a pastor is frequently driven to the necessity of acquainting himself with the character of some new order. Because secret societies are multiplying we will never get through with the subject altogether. In order to become more thoroughly acquainted with Joint synod's position and with what that position requires, besides with a view to win the brethren for the proposition now under discussion thoughout Joint Synod, the writer presented to the Columbus Conference the question: *On What Specific Grounds must Secretists be excluded from Church-Fellowship?* Conference appointed the writer to prepare an answer to the question to be presented for discussion at the following meeting of conference. Theses were presented and a lengthy discussion followed. Conference finally, without adopting the whole work of the author, instructed him to write an article on the subject for the COLUMBUS THEOLOGICAL MAGAZINE. What here follows is substantially what was presented to Conference with the additional light thrown upon the subject by those who so earnestly participated in the discussion.

The following is the answer to the question:

*Connection with a Secret Society that is religious and anti-christian forfeits the right to membership in the Christian Church.*

Connection with any so-called Secret Society is objectionable. Such connection gives just grounds for suspicion. Secrecy is not in itself sinful. It is not necessarily against the Church, State or Home. The Church

has meetings and proceedings that are not published to the world; the State, of necessity, must do some things secretly, and the sacredness of the Home would forbid the publication to the world of everything that transpires in the family. Neither is it wrong to keep sealed up in our bosom matters entrusted to us by a friend, when those matters are not of a character to demand public attention. There are circumstances in life when it would be unfaithfulness to reveal secrets, whether those secrets have been entrusted by an organization or a personal friend. "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter." Prov. 11, 13.

When, however, a number of persons band and bind themselves together, and require of everyone who unites with their company an obligation to secrecy, involving the life or character, or both, of the person being admitted, there is cause for suspicion. As citizens or officers in our nation, as pastors, officers and members in the Christian Church, and as members of a family, we enter into no such obligations. We are supposed to have enough of good sense and character to enable us to keep to ourselves what is not proper nor profitable for the general public. It would seem, on the very face of it, that there is a lack of good judgment and of moral character on the part of those who refuse to confide in each other without having first received an oath of allegiance and an obligation to secrecy.

It looks bad, it has the appearance of evil. That is the way of wickedness. "Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Jno. 3, 19, 20. In Acts 23, we have an account of certain Jews who "banded together, and bound themselves under a curse, saying that they would neither eat nor driuk till they had killed Paul. And they were more than forty which had made this conspiracy."

Murderers and adulterers and thieves and false swearers cannot endure the light. They want their deeds kept under the cover of secrecy. And we have a right to suspect, when, without occasion, persons bind themselves together under the most sacred obligations always to conceal and never to reveal, that there is something "rotten in Denmark"; for Jesus, who is the Light of the world, and who in secret said nothing, declares: "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Jno. 3, 21. There is, moreover, a specific command respecting things that give occasion for suspicion. It is found in 1 Thess. 5, 22, and reads: "Abstain from all appearance of evil."

Connection with a Secret Society, be its name what it may, brings the Christian into too intimate relations with the unbeliever, and frequently surrounds him with society that is morally bad. "Tell me the company you keep and I will tell you who you are" is a good rule to govern us in the judgment of character. By this we do not say that we are to be judged by the character of those with whom we may even frequently be associated because of business or official relations. Bad people are so numerous that we "must needs go out of the world" if we would avoid their company altogether. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat," 1 Cor. 5, 11. Wicked people must not be associated with as brothers or confidential friends.

Now it cannot be disputed that persons who have no Church connection, and even those who directly oppose the Church, can and do unite with the various Secret Societies. In fact it is one of the "glories" of these institutions that they do not exclude any one on religious grounds. He may believe just what he pleases. It is thus evident that

unbelievers are found in the lodge. True, there are lodges which ask and demand of the applicant for membership a declaration of faith in a supreme being. But there is nothing in the constitution or by-laws or ritual of any of them that would close the door against an unbeliever.

Although we are writing for an intelligent class of readers, it may be well to call attention to the fact that all those who accept not the Bible as God's Word and trust not in Christ, the Savior of men, are unbelievers. The Jew and Mohammedan and modern Pharisee or moralist, represent bnt so many forms of unbelief. To all such damnation must come if they turn not from their evil way and believe in the Lord Jesus. He that believeth not shall be damned.

In the lodge the Christian is not only arsociated with people who despise the Lord Jesus, but he is *intimately* associated with them. Unbelievers are his brothers. In this lies the great danger in any lodge. "Evil communications corrupt good manners." 1 Cor. 15, 33. We are all largely what we are influenced to be. The number of men who lead and are in no sense led by others is certainly very small. In fact we are ready to dispute the existence of such men. We are then as a rule what the people with whom we associate make us or influence us to be. In the lodge nothing distinctively Christian is tolerated. Anything that is exclusive is excluded and condemned. Unbelief being a very uncertain thing, indicating simply a vacancy in the soul, every shade of it is tolerated. The result is that truly Christian and devoted members of the Church, if they do happen into the lodge, do not remain there very long. It is perfectly in accordance with facts to say that the controlling element and influence in the entire lodge system is un-Christian and unchurchly. To continue in such an atmosphere any length of time means spiritual shipwreck. It is against such intimate and fraternal association with those who deny Christ and reject His means of grace, that St. Paul testifies and

warns: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye seperate, saith the Lord, and touch not the unclean thing; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6, 14—18.

The tendency of Secret Societies is to disturb the home and society. The father has assumed obligations in the lodge which often interfere with the duties he owes his family. Business or other duties require his absence from home during the day, and when evening comes the husband and father, so much needed in the home leaves his wife and children alone and he goes where he may revel in the mysteries of the lodge room. The husband has vowed secrecy with reference to the mysteries of his order. His wife, his bosom companion for life, whom he is expected to love above all other human beings, and to whom he should be willing to confide whatever affords his own soul pleasure, lo, she must not know the secrets of his order. He has broken his marriage vow and given his affections to another. Add to this the frequency of the meetings, the lateness of the hour, the characters with whom the wife sees her husband associate, and the dropping of the temperature in all his home relations, and no wonder the wife gets sick at heart and often wishes this lodge business would stop. In order to quiet the ladies and to some extent reconcile them to the situation various orders have established *side-shows* for the wives and daughters, but they are never let into the secrets of the order.

Secret organizations disturb and destroy the confidence that should exist between citizens. We often hear of rings in politics and in other matters. Secret organizations are nothing but rings calculated to run things to suit themselves. Doing their work behind closed doors and under the protection of the most sacred obligation to secrecy, things can be and are managed just about as they want them managed. Those not in the secret circle can count on being counted out whenever any advantages are at stake.

Connection with a Secret Society often defeats the ends of justice in our civil courts. A seceding Mason who knew by personal observation what he affirmed, stated that if those people who wonder why the ends of justice are so often defeated, knew the secret workings of the lodge, they would cease to wonder. Intelligent and honest members of the lodge will admit that many criminals are declared innocent on no other ground than the fact that they belonged to some Secret Society. Judges and lawyers and jurors should not forget the words of warning spoken by Him who has the power to destroy body and soul in hell: "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." Prov. 17, 15.

Even those societies which in certain respects are less objectionable, are to be opposed and condemned because they inculcate unscriptural principles. Besides those principles already referred to, those organizations which inaugurate and encourage strikes and countenance the disorder and the destruction of life and property to which they often lead, are to be condemned on these grounds. They subvert the order which God has established in their efforts to control the business established and dependent on the capital of another. The principle inculcated in Eph. 6, 5–8 finds application here: "Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with

eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord whether he be bond or free."

What we have thus far presented shows the grounds on which we oppose Secret Societies generally. Besides these general grounds there are specific grounds,—grounds which induce us to exclude Secretists from Church fellowship,—yea, grounds which we claim make it the imperative duty of Christian congregations to exclude them from the Church. In speaking of the specific grounds which make exclusion from the Church necessary, we desire to call attention first to the fact that some Secret Societies are *religious institutions*.

Masons, Odd Fellows, Knights of Pythias, and possibly others with whom we are not so well acquainted, are so manifestly religious institutions that honest and intelligent members invariably admit it. The Societies named have printed rituals, formulated prayers, burial services, dedication services, and a religious strain runs through the initiatory ceremonies. Corresponding with these rites they have officers whose specific titles and duties are of a religious character. What else can it mean when they speak of chaplains, grand chaplains, high priests, grand high priests, and the like? Besides all this we find altars and religious books in their halls, which latter they designate as temples.

Quotations from standard works could be furnished in abundance to prove the religious character of the three Societies mentioned. This has, however, been done so frequently in the journals of the Church that we will take it for granted that the readers of this article are sufficiently informed on this part of the subject.

There are secret organizations in which religious rites and forms of worship are used, but those using them are not bound to use the prescribed form. The forms prescribed

are not all void of Christian sentiment. The name of Jesus may, for example, be used in the Grand Army of the Republic, and in fact is used in the form of service prescribed for burial. This does not by any means show that this Society is of a Christian character. It simply shows that it is not so directly opposed to Christ, the Savior of men, as some others. Christianity is simply tolerated, not advanced.

*The three other societies mentioned prescribe forms of worship from which Christ and every thought of an atonement are excluded.* Their prayers are anti-Christian and those using them sin against the Second Commandment. They are heathen prayers to the unknown God, based on their own virtues. The hope of a future life is expressed and happiness in that life depends on the good deeds done on earth. The whole system of religion in the three orders is a combination and mixture of heathenism and Phariseeism. But on this point the readers of our journal have also been informed.

Not all Secret Societies have a religion. Some have no confession of any kind, are not known ever to have prayer or any religious ceremonies. None of their officers have any religious titles, neither have they altars or temples. An organization of this kind, for example, is the Knights of Labor.

When a religion is embodied in the very nature of a Society and confessed in the constitution and ceremonies of the organization, *every one who stands in organic connection with it confesses by his connection the religion of the order.* A person is said to be a Christian when he is found associated with a Christian congregation and he expects to be called a Christian. Yea, more, he professes to believe the Christian religion and to practice its precepts. In like manner must it be said that the members of religious Secret organizations have by their membership identified themselves with the order and with what is essential to it. The

religion of an order is then also the religion of all its members. Not in the sense indeed that all have intelligently accepted the religion of the order, or even realize that the order is religious. The fact is that a large proportion of those connected with these Societies never so thoroughly acquaint themselves with the tenets and precepts of the order as to know what their order teaches. But whether or not they know what their order teaches, they are responsible for the religion of the order with which they are identified. To say that they are not responsible for what belongs to the very nature of the institution would be as if we said that a member of the Presbyterian church is not a Presbyterian when he is ignorant of what constitutes Presbyterianism.

To some this may seem a strange idea, but it is advanced. It occurs occasionally that persons leave one church and unite with another without changing convictions. A Lutheran, for example, unites with the Methodists and claims that he is a Lutheran still and no Methodist. Of course in the midst of such confusion that person would not feel under any obligations to defend Methodism. He actually feels no responsibility for the teachings of the Church with which he has identified himself. Notwithstanding his confused brain, we would have a right to tell that man: You are a Methodist, and must answer for what the Methodist Church teaches. The principle must stand that a man must be judged by the company he keeps.

To this must be added that *the Christian religion excludes all other religions and condemns them as godless.* There is much made in these days about exclusiveness even among those professing the Christian religion. It is not, however, as much of a reproach to be called exclusive as the popular idea would have it. The difficulty lies possibly largely in the confusion of terms. Exclusivists, as they are called, are thought to be necessarily bigoted. This position is a serious mistake, serious because it heaps reproach

upon some of the most earnest Christians, who are very much interested in their fellowmen and most cordially love them. A bigot is exclusive, but not all who are exclusive are bigots. In fact the most bigots are found among those who are constantly crying down those who are exclusive. The sin in bigotry is the refusal to take into consideration reasons others may present. Now when reasons are presented for being exclusive, unionist bigots refuse to take these reasons into consideration. The most unreasonable men we have ever been associated with were men of this stripe.

There is nothing more exclusive than the Christian religion. The God recognized by the Christian is the only true God, there is none besides Him. Whatever else may be called by that name is an idol. God is three in person as He is one in essence. Whatever does not agree to this is false and excluded by the Christian religion. There is a Redeemer, ordained from eternity to this office, who in the fullness of time came among men and by obedience and suffering made atonement with God, and having reconciled God with the world, and prepared the way for man's reconciliation with God, sat down at the right hand of His heavenly Father. This is the true God and eternal life. Besides His name there is none other given among men whereby they can be saved. Acts 4, 12. There could be nothing more exclusive.

Not only does the Christian religion exclude all other religions, but it actually condemns them as godless. This is implied in what St. Paul declares to the Galatians in the first chapter: "I marvel that ye are so soon removed from Him that called you into the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be

accursed. As we said before, so say I now again, If any man preach any other gospel unto you more than that ye have received, let him be accursed. For do I now persuade men or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the Gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

The gospel of the lodges is not the Gospel preached by St. Paul, it is not the Gospel which the Galatians had accepted, it is not the Gospel which was received by the revelation of Jesus Christ. It is another gospel, and St. Paul says, let those who preach this other gospel be accursed. This is the position of Christianity as taught in the Bible against the Judaizing heathenism of the secret orders.

From this it necessarily follows that *those who belong to an organization of a religious and anti-Christian character, by virtue of their connection deny Christ and the Christian religion.* A person can not believe things that are directly opposed to each other. This is a psychological impossibility. The person who actually believes the doctrines of Christianity can therefore not believe the teachings of the lodges, because the teachings of the lodges exclude Christ and the atonement and therefore Christianity itself, and Christianity excludes all religions not Christian. In other words, a person can impossibly be a consistent Mason, Odd Fellow or Knight of Pythias and at the same time be a Christian. Again, it is not possible for a consistent Christian to be a Mason, Odd Fellow or Knight. When, therefore, a person standing in connection with one of these or similar orders, pretends to be a Christian that person is attempting the impossible, and is either a hypocrite in his relation to the Church, or does not in fact accept the teachings of the order with which he is identified, and is therefore not honest towards his brethren

in the order. Whether therefore a member of the order thoroughly understands the matter or not, when he professes to be a good Christian at the same time he actually stands before the Christian world as opposed to Christianity. Men of intelligence who are ready to admit the truth will not dispute this.

Peter attempted on certain occasions to recognize Jewish rites with which Jewish doctrine was still connected, although he wanted to be a consistent Christian. St. Paul withstood Peter to the face because he was to be blamed. "For before that certain came from James, he did eat with the Gentiles, but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation." Gal. 2. In the same spirit the prophet Elijah cried out against Israel who was attempting to serve the God of Abraham and Baal at the same time. His words are full of meaning in this connection: "How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18, 23.

It would seem scarcely necessary to add the conclusion: *Therefore members of religious and anti-christian societies must be excluded from Church-fellowship.* God's people walk not in the counsel of the ungodly, stand not in the way of sinners, and sit not in the seat of the scornful. St. Paul declares to the Ephesians in the fifth chapter: "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." It is important not only by word of mouth to reprove the ungodly and unbelieving, but our whole relation to them must be such that all can see that we do not approve their unbelief and ungodliness. To allow a member of a Secret Society rights and privileges of a high order in the congre-

gation cannot be charitably nnderstood by those outside. As long as the man stands identified with the congregation the congregation is responsible for his confession of faith and life. If the congregation allows such a person to stand as sponsor in Holy Baptism, or elects him to an office, or admits him to the highest privilege of the Church, that of attending the Holy Sacrament of the Altar, that congregation is winking at the man's sin, and before the world practically declaring that it is not such a dreadful thing after all to belong to the lodge.

How will such congregations, or pastors of the same character, reconcile such conduct with the words of the Psalmist: "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." Ps. 1, 6.

Those who receive not Christ and his doctrine we must not encourage in any way in their unbelief and downward course. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an anti-christ. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds." 2 Jno. 7—11.

In 2 Corinthians 6, we are forbidden to be unequally yoked together with unbelievers. In the same chapter the command is given with reference to such a condition of things: "Therefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing;

and I will receive you; and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

In conclusion we would yet add that in dealing with secretists, whether already in the congregation or not, we must not forget to be wise as serpents. But whilst we are prudent we must be careful not to substitute policy for prudence. We must also be harmless as doves. Patience is important and must not be wanting as long as there is hope. There is however a time when patience ceases to be a virtue. We must make those we deal with feel that we are in earnest, that we are not simply contending for a notion of our own, or defending a synodical resolution. God's honor and the salvation of an immortal soul are at stake. It is a serious mistake when pastors and congregations take the position, that they can do nothing because it would cause serious trouble in the congregation, or when members of the congregation say, our business will be injured if we proceed against Secret Orders. When it has come to this with pastor, congregation or people, they are on the verge of unbelief, and if they pursue that course they must make ship-wreck of their faith. Moreover, examples are not a few which demonstrate that earnest work against secretism results for good to the pastor, his congregation and the individual members. Therefore keeping in view the glory of God and the rescuing of souls from the meshes of Satan, let us be strong in the Lord, and in the power of His might." Let us "put on the whole armor of God," that we "may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate

of righteousness; and your feet shod with the preparation of the Gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of Salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perservance and supplication for all saints." Eph. 6. D. SIMON.

---

# A STUDY OF WITCHCRAFT.

BY REV. R. C. H. LENSKI, A. M.

## PART II.

## WITCHCRAFT IN ITS HISTORICAL DEVELOPMENT.

### II. THE FORMS IN WHICH WITCHCRAFT HAS BEEN PRACTICED.

#### INTRODUCTORY.

§ 20. Next to a historical survey of witchcraft a study of the forms of witchcraft will be of profit. To be sure, to give an exhaustive description of all the forms which the secret arts have assumed, would require volumes. We limit ourselves to the more prominent varieties and give of these a bare sketch. As it is not easy to trace clearly any chronological order, and as there is no inner order among the various forms, we make the following division.

#### A. THE FORMS OF WITCHCRAFT MENTIONED IN THE BIBLE.

§ 21. We begin with the different arts practiced for finding out the future. Of these there is an extensive variety.

##### DIVINATION BY MEANS OF CUPS.

There is, in the first place, the art of seeing the future or far-off events in drinking-cups or vessels filled with water

or some other liquid. This practice is mentioned Gen. 44, 5 and 15, where the cup of Joseph is stated to be precious because it was the cup whereby he divined. The word *nachasch* here used means to whisper, to mutter charms, but has also the wider signification to divine. *Nachasch* was forbidden Lev. 19, 26, Deut. 18, 10, yet was found at times as appears from 2 Kings 17, 17 and 2 Kings 21, 6. With cups or vessels it was done by pouring clear water into them and then looking for the appearance of future events. These were noted in the motion or vibration of the pearly bubbles of the liquid as they touched the sides of the vessel. Often pieces of gold and silver and precious stones were thrown into the water and from these forecasts were made.* Norden** found the practice of divination by cups in Egypt even at this late date. In his book, *Reisen*, II. p. 150, he describes an incident. While at Deeri in Upper Egypt a threat was sent to him and his company and added thereto these words of the Arabian chief: "I know what sort of people you are. I have consulted my cup and found in it, that you are of the people concerning whom one of our prophets has said: Under all manner of pretense the Franks will come and spy out the land. Hereupon they will return, bring a large multitude of their fellows with them, conquer the land, and destroy our people." And not only in Egypt, in Europe and elswhere to-day this art is practiced. Coffee-cups are used, and from the grounds in the cup the future is foretold. Horst† mentions a Mademoiselle Lenormand in Paris operating at his time with flat vessels filled with alcohol, and he states that she did her work so well that the generals and field-marshals of Napoleon came to her. Only virgins or pregnant women could, according to the super-

* Compare Wuttke, *Der Deutsche Volksaberglaube*, § 353.

** Referred to by Delitzsch, *Bibl. Com.*, Gen. 44, and by Horst, *Zauberbibliothek* I. 379.

† *Zauberbibliothek*, IV. 58.

tious notion then prevalent, perform this kind of divination. Related to the practice of casting precious stones and coins into the water is, doubtless, the practice of casting melted lead into water on Sylvester-night and prophesying the future from the forms the cooled lead would assume. This appears mostly as an amusement for youth. Concerning the prevalence of various forms of the art here spoken of we read as far as Germany is concerned:* "Nearly every city and town and many a village has its Misses Lenormand, *Krystall-Seherinnen*, *Ringe-Dreherinnen*, *Kaffeesatz-Prophetinnen*, *Salzhaeufchen-Setzerinnen*, etc. The art is not unknown in America. See Wuttke, *Der d. Volksaberglaube*, § 346; for divination by crystals, Delitzsch, *Bibl. Psychologie*, p. 314.

DIVINATION BY THE CLOUDS.

§ 22. Another way of prying into the future was by viewing the clouds, in the Bible termed *'onen* and those who practiced it *'onenim*. Lev. 19, 26. Deut. 18, 10. The plain of Meonenim, Judges 9, 37 doubtless took its name from the auguries practiced there by cloud-seers. The art was practiced by the Philistines, and also at times by the Jews. It was strongly in vogue among the old inhabitants of Canaan. *'Onen*, 2 Kings 21, 6, is sometimes taken from *'anan*, to cover, consequently to use covert arts; or else from *'on*, time, fixed time, auspicious time. But it appears to be referred best to the clouds themselves and not to their covering properties. Divination by gazing at the clouds is still practiced. See Wuttke, *ibid.* § 263, Horst, iv. 77.

DIVINATION BY ARROWS AND RODS.

§ 23. A form of divination mentioned Ezek. 21, 21 was that of augury by arrows. It is found together with the consulting of images and the examination of the liver. It is

* *Zauberbibl.* IV. 60.

again referred to Hos. 4, 12. "My people ask counsel of their stocks, and their staff declareth unto them." When arrows were used, they were marked with various names, and then shaken together in a quiver. The one that was drawn out first named the people who were to be attacked in war. Another form was to take a rod and peel the bark off one side and leave the bark on the other. The rod was thrown in the air, and the side that lay uppermost as it fell gave the decision, the peeled side was fortunate, the bark side unfortunate. In still another form two rods were taken and held upright, standing on the ground. Then they were permitted to fall and from the side to which they fell and their position conclusions were drawn as to future events. We find divination of this sort extensively practiced by the Chaldeans, the Sabians, the Greeks, the Romans, the Scythians, the Germans, and others. Very naturally because of their supposed divining powers individual rods came to be highly prized. The Arabs marked two rods, one, God forbids, the other, God bids, and whichever came first from the case gave the decision. This form of divination is closely allied to the casting of lots, mentioned also in the Scriptures.

DIVINATION BY INSPECTING ENTRAILS.

§ 24. This is spoken of Ezek. 21, 21. We find it extensively among the Romans and Greeks. The liver of the slain animal was examined, the healthy or unhealthy appearance promising success and fortune or disaster and misfortune. "Eusebius, in his *Vita Constantini* (1, 36), says of Maxentius, that he opened the wombs of pregnant women, and searched the viscera of newly-born infants. Simliar stories are told about Valerian, and even about Julian."* Among the Greeks two families, the *Jamidae* and *Clytidae* were especially set apart for the exercise of this divination.

*Schaff-Herzog, *Encyclopedia*, Art. Necromancy.

DIVINATION BY INTERPRETING DREAMS.

§ 25. Dreams have been used by God for purposes of revelation. They represent the lowest form of inspiration, by means of which communication takes place even with those outside the kingdom of God. Dreams in their variety are almost endless. That the searchers of hidden and of forbidden things should not have hit also upon dreams to satisfy their cravings, is hardly to be expected. And accordingly we find mentioned, Jer. 23, 25 etc., "prophets that prophesy lies in my name saying, I have dreamed, I have dreamed, which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, as their fathers have forgotten my name for Baal." Eccl. 5, 7 we read the warning: "For in the multitude of dreams and many words there are also divers vanities." The practice of interpreting dreams was found among the Chaldeans. Dan. 2, 2 and 4, 4. "Tell thy servants the dream and we will show the interpretation." The Talmud calls the dream the sixtieth part of phrophecy. As God gave to man revelations by dreams, so he gave to certain individuals the ability and gift of reading the meaning He intended to convey by phrophetic dreams. Therefore, however, He also showed clearly how to distinguish the dreamer of false dreams from the dreamer of true. Deut. 13, 1 etc., Gal. 1, 8, Jer. 29, 8 and 9. Whether there was ever a system for interpreting dreams especially for purposes of divination is not known, although the Chaldeans were probably guided by certain rules. Artificial and superficial systems for expounding dreams are found in books nowadays, and superstition takes certain kinds of dreams to mean certain things. Fanciful, especially ominous interpretations still abound. There are, indeed, in rare instances, true premonitory dreams, "*Ahnungsträume*," as there are dreams caused by a disturbed conscience, "*Gewissensträume.*" Melanchton in his work

on the soul divides dreams into four classes, common dreams void of importance, prophetic dreams arising from special gifts of the sleeper, divine dreams inspired by God directly or through the agency of an angel, and finally demoniac dreams such as the witches' sabbath. There is much that is wonderful in dreams, and yet even where their prophetic and premonitory character seems clear, we cannot be too earnestly warned against self-deception.*

Sleeping and dreaming has been connected with divination from the most ancient times on. Pliny informs us that this sleep was often induced by incense, mineral waters, narcotic herbs, and decoctions of Strychnos or Halicacabrum. The sleeper lay on skins of newly killed animals in temples of Aesculapius or other beneficent divinities, and there had divining dreams. The priests gave the interpretation and frequently dreamt themselves for their visitors. Certain individuals, of course, came to be expert dreamers, and even kings had them for their counsellors and heeded their foolish advice.

Dream-books have been printed by the thousands in Germany. The interpretations given are often ridiculous. They have helped to feed the lottery business extensively among the people. Indeed, the companies controlling the lotteries have issued these booklets for interpreting dreams and finding out from them the auspicious times for buying lottery tickets, and the winning numbers.†

### DIVINATION BY VIEWING THE STARS, (ASTROLOGY.)

§ 26. This form of divination is mentioned Is. 47, 13: "Let now the astrologers, the stargazers, the monthly prognosticators stand up," etc. Again we find them referred to Esth. 1, 13, and called "the wise men which knew the times," and they are said to be versed also "in law and judg-

* Compare Jewett's excellent little work, *Sleep and Dreams.*

† Wuttke, *ibid.* §§ 324, 325.

ment." The Chaldeans were especially devoted to astrology. Diodorus Siculus, quoted by Scholz and also by Geikie, tells us: "They devoted their lives to philosophy, and were especially renowned as astrologers (*Sterndeuter*) and in the art of divining. — — Future events, they say, can be seen in the planets, partly at their rising, partly at their setting, sometimes in their color, when this is carefully noted. At one time violent storms are indicated, at another uncommonly wet or dry weather, at times appearances of comets, eclipses of the sun and of the moon, earthquakes, and in general changes in the atmosphere, bringing harm or benefit not only to whole nations and lands, but also to kings and even to common people. The Chaldeans claim that they have prophesied the fate of many kings, notably of Alexander before he conquered Darius, and of his successors Antigonus and Seleucus Nicator. Their prophecies, it is said, were all fulfilled. They divined the fate also of common people, and those who convinced themselves by experience of the wonderful fulfillment of their prophecies, considered it something superhuman. So much must be maintained, that no one in the world achieved such skill in astrology, and no one devoted so much diligence to this art as the Chaldeans." The age of astronomical calculations found by Alexander Callisthenes was mentioned § 16. We learn further that the Greeks received their astronomical instruments, the polos, the gnomon, and besides these the division of the day into twelve parts, from the Chaldeans. And much more might be said to prove their proficiency in this art.

In astrology it was assumed that the planets had a subtle influence upon the will of man and upon his destiny. Astrology pretended to be able to define this influence and to foretell future happenings in the lives of persons, by taking note of the position and combination of the stars at certain moments. "The position of the stars at a child's birth

was held to determine its future fate or fortune, and hence, to cast nativities early became one of the most important functions of astrologers."* One of the notions of Origen was that spirits resided in the stars, and that to them this influence was due. This idea was very old. In the early days and especially among the Gnostics divination by astrology was strongly practiced together with a hundred other different arts. The Jews at the time of Christ and later had similar ideas concerning the power of the stars, although astrology was never cultivated among them in any way to compare with the Chaldeans. "The Jews had already, long before Christ's day, dabbled in astrology, and the various forms of magic which became connected with it. They were skilled in mysterious combinations of letters and numbers, which they used as talismans and amulets, to heal the sick and drive away evil spirits, and bring frightful curses when wished, and they even affirmed that some of their spells could draw the moon from heaven or open the abyss beneath the earth. — — They were much given to cast horoscopes from the numerical value of a name. Everywhere through the whole Roman empire, Jewish magicians, dream expounders, and sorcerers were found. Josephus ascribes the banishment of the Jews from Rome to the acts of imposters of this kind. Nor did the superstition stop here. They were skilled in the mysteries of astrology itself. 'The planets give wisdom and riches,' says the Talmud, and it adds, in other passages — 'The life and portion of children hang not on righteousness, but on their star.' 'The planet of the day has no virtue, but the planet of the hour (of nativity) has much. Those who are born under the sun are beautiful and noble-looking, frank and open; those born under Venus, rich and amatory; under Mercury, strong in memory and wise; under the moon, feeble and inconstant; under Jupiter, just; under Mars, fortunate.' 'The calcula-

* Geikie, *ibid.* p. 101.

tion of the stars is the joy of the Rabbi,' says Pirke Aboth. In another passage, indeed, a Rabbi tells an inquirer that 'there is no planet that rules Israel,' but the explanation added shows a pride that only a Jew could express — 'The sons of Israel are themselves stars.' Many Rabbis gave themselves to astrology."*

In addition to the influence of the planets astrology believed in a whole host of lesser, astral or elementary spirits. They were thought to inhabit the air and the space between what is commonly called "heaven" (firmament) and earth; they dwelt also in the planets, but swarmed like bees about the earth. The influence attributed to them on changes of atmosphere was great. Rain, storms, tempests were caused by them. They could darken the sun and produce changes in the planets, they gave premonitory signs of wars and pests and other plagues. In the science of astrology not only the spirits of the planets were known together with their powers and manner of exerting them, but also all the lesser or astral spirits and their wonderful abilities. It is well known that nobles and sovereigns had astrologers at their courts and heeded to a great extent the follies of their calculations.

John Dryden practiced astrology. His rank as poet is known. He cast the nativity of his son Charles at birth. Jupiter, Venus, and the Sun were all under the earth, and still other evil signs prevailed. Consequently on his eighth birthday the boy would be in danger of dying a violent death. Should he escape this, he would be in danger again in his twenty-third year. And if that should pass without his death, the thirty-third or forty-third would certainly see his end. And so it came. On his eighth birthday, though a double Latin lesson was to keep him at home, he went out and an old stone wall, beneath which he stood, tumbled down upon him. Six weeks he lay sick, then recovered.

* Geikie, *ibid.* p. 101, etc.

In his twenty-third year he fell from a tower in Rome, being overcome by the heat, and never fully recovered. Finally he was drowned in the Thames near Windsor in his thirty-third year. This is a specimen of astrological divination. The story is given in Horst, *Zauberbibliothek*, IV., 272, etc., also in Ennemoser, *Hist. of Magic*, II.

The nativity was generally cast by observing first the horoscope, or sign which arose at birth; secondly the mid-heaven; and thirdly the sign opposite the horoscope towards the West; and fourthly the *hypogee*.*

DIVINATION BY CONSULTING THE DEAD, (NECROMANCY).

§ 27. This is one of the oldest forms of divination mentioned in the Bible. *Jidonim* are referred to Lev. 19, 31, Deut. 18, 11, etc. This term, signifying one who knows or one who lets others know, always occurs together with *'ob*. Lev. 20, 6, 1 Sam. 28, 3, 9, 2 Kings 21, 6, Is. 8, 19, and 19, 3, etc. *'Ob* is used to designate the familiar spirit dwelling in the necromancer and able to conjure the dead. *Baal-'ob* or *baalath-'ob* is therefore master or mistress of an *'ob*, a familiar spirit. 1 Sam. 28, 7. *Schoel-'ob*, Deut. 18, 11 is translated "a consulter with familiar spirits." The *'ob* was the spirit possessed by the sorcerer and able to hold communication with and obtain replies from the dead; therefore, to inquire of an *'ob* was the same as inquiring of the dead. Isaiah terms the practitioners of this art "wizards that peep and that mutter," 8, 19, showing that their incantations were produced in a low voice. Consulting the dead was extensively practiced in ancient times.

In one form of the art skulls were set up, incense burned before them, incantations pronounced, and questions made to them, until a very faint voice would seem to reply from beneath the necromancer's arm.† The Septuagint

* Fausset, *Bible Cyclopedia*, Art. Magic.

† Scholz, ibid. 92.

designates the *'obot* by ἐγγαστρίμυθοι, ventriloquists, and thus declares how the replies were given. Josephus and many other writers agree in this. The secret of ventriloquism was not generally known in ancient times.

We find necromancers later dwelling in grottoes, in vaults, in burial places, the supposed haunts of demons, for the purpose of receiving communications from the dead or from demons. Is. 65, 4.

The more frequent form in which divination by necromancy was practiced is shown by the story of the witch of Endor. Charms and spells, various sorts of incense, and incantations were produced, and called up the spirits of the dead or demons. Frequently these appeared visibly and answered the questions that were propounded unto them. Indeed, it was the commonest thing to have spirits of all kinds appear. Angels and demons and gods and heroes and genii and spirits and ghosts and goblins and devils—it was all the same. Souls of the dead were not at all seperated from the living by an impassable gulf. Of the Alexandrian transcendental philosophy on this point Horst (IV. 104) gives us the following summary: "The whole philosophy was a transcendental, magical, theurgical science of spirits (*Geisterlehre*). The manifold orders of spirits were definitely known, the art of citing them fully understood; the conjured, overwhelmed, humbled spirits were simply forced, whether they would or not, to appear. It was known beforehand how each according to his order or rank in the spirit-kingdom would appear." The art of citing spirits, in the times of James I. of England, was connected with considerable difficulty. The king himself had learned the art, but because of its many difficulties stopped practicing it. Great care had to be exercised, no part of the conjuration dared be left out or performed wrongly. It was dangerous business, and we hear of quite a few whose necks the spirits twisted about and broke because of some slight fault. The

following were some of the spirits that were conjured and compelled to appear. They are taken from "*Dr. Johann Faustens Mirakel-Kunst- und Wunder-Buch oder Hoellenzwang.*" "The hellish kingdom consists of the following: Lucifer, the King, Belial, Vice-Roi; then Satan, Belzebub, Astaroth, Pluto, as Gubernatores; Aziel, Mephistophilis, Marbuel, Ariel, Aniguel, Anisel, Barfael, as Grand Princes; Abbadon, Chamus, Milea, Lapasis, Merapis, as Grand Ministers or secret hellish Counsellors; Milpeza, secret royal Secretary; Chinicham, Pimpam, Maza, Lissa, Dromdrom, Lomha, Palasa, Naufa, Lima, Pora, Saya, Wunsolay, as Spiritus Familiares."* What each of the Grand Princes was able to do, is explicitly stated, and the mode of conjuration for each.

The spirit citations of Spiritism, and the whole fraudulent character of this modern revival of ancient follies is known, and we need not sketch it at length. **

We add the following from DeVere: "The best explanation of this branch of magic was once given by a learned professor, whom the Prince Elector of Brandenburg, Frederick II., sent for from Halle, in order to learn from him how spirits could be summoned. The savant declared that nothing was easier, and supported his assertion by a number of actual performances. First, the spectator was prepared by strong beverages such as the Egyptian sorcerers already used to employ on similar occasions, and by the burning of incense, soon he fell into a kind of half-sleep in which he could still understand what was said, but no longer reflect upon the sense of the words; gradually his brain became so disturbed and his imagination so highly excited, that he pictured to himself images corresponding to the words which he heard, and called them up before his mind's eye as realities. The magician, protected against the effects of the incense by

* Horst, *ibid.*, III. 102 etc.

** Franklin Johnson, Psychic Studies, p. 61.

a sponge filled with an alcoholic mixture, then began to converse with his visitor, and tried to learn from him all he could concerning the person the latter wished to see, his shape, his clothes, etc. Finally, the victim was conducted into a dark room, where he was suddenly asked by a stern imperious voice: Do you not see that woman in white? (or whatever the person might be,) and at once his over-excited imagination led him to think that he really beheld what he expected and wished to see. This was allowed to go on till he sank down exhausted, or actually fainted away. When he recovered consciousness, he naturally recollected but imperfectly what he had seen while in a state of great excitement, and his memory, impaired by the intermediate utter exhaustion and fainting, failed to recall the small errors or minute inaccuracies of his vision. All that was left of the whole proceeding was a terrifying impression on his mind that he had really seen the spirits of departed friends."

### OTHER FORMS OF WITCHCRAFT IN THE BIBLE.

§ 28. Healing by witchcraft, which in later times plays such an important part, is not directly mentioned in the Bible. The Chaldeans were adepts also in this art. They seem to have had some skill in medicine, yet healing was with them a form of sorcery, as every disease was the work of spirits.

The same thing may be said of hurting by witchcraft. Though much feared in later times, little of it is found except by implication in the Bible. In the early Christian days sorcerers were, indeed, greatly feared because of their immense evil powers. But the forms which their conjurations assumed are not mentioned in the Scriptures. Compare Acts 8.

There is, however, another class of sorceries quite frequently referred to, sorceries wrought as miracles in the interest of heathen divinities. The Egyptians made their

staves to appear as serpents, changed water into blood, and caused frogs to come forth. How these marvelous things were wrought is not told us. What light may be obtained on the first point from modern remnants of the old arts, we have stated § 14. As far as the argument in the case goes from scriptural and dogmatic premises, we refer to Quenstedt, *Systema*, I., p. 468 and the following, *Quaest IV. Quae et quanta sit angelorum potentia?* For discrimination and clearness, and especially for soundness, we have found nothing to compare with these paragraphs. What the arts of Simon Magus were (Acts 8), whereby he bewitched the Samaritans and caused them to think that in this sorcerer the divine power had appeared, we can only guess. In Thess. we are told that "that Wicked shall come after the working of Satan, with all power and signs and lying wonders." This is in agreement with Christ's statement (Matt. 24, 24), that when the end comes false Christs and false prophets "shall shew great signs and wonders." In how far any of these latter day miraculous manifestations will be connected with witchcraft, is not indicated, nor is it revealed in what they will consist. All forms of witchcraft mentioned in the Bible stand in relation to the work of God's prophets and divinely commissioned teachers. This is the case even in the New Testament. Because all forms of divination are in open contradiction to the revelation of Jehovah, they are noticed at length and explicitly condemned. Deut. 18, etc. The maiden with a spirit of divination, Acts 16, stands in the same position as the diviners of the Old Testament. Because "lying miracles", such as the productions of the Egyptian *mekaschphim*, and the "wonders" which the future is yet to bring forth, stand in similar opposition to divine revelation, the Scriptures take especial notice also of them, and sign them with the seal of condemnation. Although Jewry in New Testament times was full of sorceries and superstitious practices, these,

because they came not into direct opposition to the Word, were passed by almost in silence, receiving only general and casual mention.

(TO BE CONTINUED.)

## CURRENT THEOLOGICAL AND RELIGIOUS THOUGHT.

The agitations now in the forefront of the religious life of Germany present some of the most unique problems and phenomena in the history of the church. A struggle between the theology of the Protestant churches in the land of Luther and the theology of a number of the Protestant faculties is rapidly becoming a burning question in the Evangelical church of the Fatherland. It is certainly a singular state of affairs that the official bodies whose duty and proper calling it is to prepare young men for the service of the church should find themselves in hopeless antagonism to the historic theological teachings of the churches they represent. And yet this is becoming more and more the case in Germany. That country is with right and reason regarded as the home of critical and neological thought in the theological department, and as such is regarded with a mixture of fear and hope by the Protestants of other lands unaccustomed to the radical innovations and new departures so characteristic of the ups and downs of theological thought in Germany. Yet Germany is much better than her reputation in respect to orthodoxy. It is true that rank rationalism and compromising conservatism is a notable feature of its theology, even to such an extent that, with the probable exception of Professor Noesgen, of Rostock, not a single theological professor in all the famous twenty universities of the country yet accepts the verbal inspiration or absolute inerrancy of the Scriptures, and all without exception have to a greater or less extent accepted the teachings of modern Protestant issues

in reference to the Pentateuch, Isaiah, Daniel, the Synoptic Problem and similar points, yet in the body of the Protestant church, with the exception of the greater cities, their destructive thought has found but little entrance into the hearts of the congregation and of the people. Indeed, it is the steady complaint of the representatives of liberal theology in Germany that after the students leave the universities and enter the ministry, they discard the new wisdom they have learned from their critically inclined professors and on the whole return to the traditional teachings of the church in regard to the Scriptures and their teachings. It was this fact that prompted some of these leaders to establish a summer school for the Protestant clergy at Bonn last year and enable pastors to hear what the newest "results" in critical theology are. Similar courses of lectures have been established by the professors of the university at Koenigsberg, and Giessen, and elsewhere regular conferences are held by the professors and the pastors of the province. The fact that German pastors on entering the ministry become more and more conservative in their theological views is the most natural thing in the world. When a man is compelled to preach the word and to apply it to the salvation of the souls of poor lost humanity, he will either become a hypocrite and a fraud, or else begin to find in that word a living power which the critical dissecting knife had never discovered in the lecture and class room. It has happened more than once that a rationalistically trained student in his ministry has become a most pronounced advocate of thoroughly evangelical views. It should not be forgotten that Louis Harms was raised a rationalist; yet the wonderful work of the Hermannsburg Mission Society is a living testimonial of the power of his faith and works.

The controversy now going on in Germany makes it very evident that there are really two theologies antagonizing each other, one critical, radical and largely destructive of the old landmarks of faith; the other conservative and on the

whole, though not in all particulars, adhering to the historical fundamentals of the positive protestant system of doctrine. The tendencies of the former, as advocated chiefly at the university centers, especially by the newer Ritschl school, which has managed to secure a representative at about all the Protestant theological faculties except Rostock and Erlangen, are not professedly neological. It claims on the contrary to be the theology of the future by being able to reconcile modern sience and philosophy with Scriptural truth. It aims to do this by making faith not dependent on the written Word but upon Christian consciousness. It claims that a denial of all the traditional views of the church as to the authorship of the Biblical books, the character and contents, reliability historically, religiously, ethically and otherwise, even of the historical facts in the life of Christ, such as His virgin birth, his sinlessness, his metaphysical, i. e., real divinity and sonship of God, his resurrection and ascension — that a denial of all these as facts and truths is consistent with the enjoyment of all the blessings which the Scriptural religion offers and brings to view. It is this promise to bridge over the chasm between modern naturalistic thoughts and the supernaturalistic Scriptural system of teachings that has made the Ritschl school the gathering place of the youngest bright minds of theological Germany. It is unfortunately true that in the ranks of this school are found the most gifted among the younger theological leaders and writers of Germany. It was not an easy matter to find a suitable successor to the late Professor Frank of Erlangen, for the single reason that the younger conservatives were few and far between who could be regarded as suitable candidates for this position. Outside of such faculties as Erlangen, Leipzig and Rostock, the theological men of German universities are in great preponderance on the neological side.

This state of affairs has aroused the German churches. Especially the denial of the virgin birth of the preexistent

Son of God by a large number of theological teachers in the controversy on the apostle's creed has brought forth protests loud and long from synods, conferences and ecclesiastical bodies of all kinds throughout the Empire. In Hessen, even the heads of the church government, the three Superintendents, have united in a manifesto addressed to the churches warning against the theology taught at the provincial university at Marburg, a central seat of the theology of Ritschl.

The most important move, however, has come from Wuertemberg, that center of German pietism and earnest religious faith. Here for the first time the people of the congregations and not only their official leaders in the consistory had raised their voice in solemn protest. It was in Wuertemberg that the Apostolicum controversy really originated, because a preacher, Pastor Schrempf, put into practice, by refusing to make use of the Apostles' Creed in the baptismal liturgy, what he had learned at Tuebingen when sitting at the feet of the famous historian, Weizsæker. Now the appointment of Professor Gottschick, a leading Ritschl man, to the University of Tuebingen, and his inaugural address, which in its way was as bold a challenge of the evangelical faith of Wuertemberg as was the address of Professor Briggs of that of the Presbyterian Church, have called the faithful Wuertembergers to arms. A monster layman petition, signed by nearly twelve thousand of the rank and file of the Church throughout the length and breadth of the land, and spread by the activity of the laity themselves without the assistance of the pastors (not a few of whom are, indeed, in sympathy with more or less advanced views, a petition signed by over 200 pastors having also been presented to the King, stating that they could no longer hold to the traditional confession of the Lutheran Church), has been presented to the King, probably the last Protestant monarch who will sit on the throne of Wuertemberg, asking for at least the appointment of one positive man in the Tuebingen

faculty. This monster "Layman's Petition" is in more than one respect so characteristic of the issues involved, as also of the innermost tendencies in the great mass of German Christendom, that a reproduction of its leading points is deeply instructive. Quite correctly a leading German Church periodical calls it the "Bitter cry from the heart of the Congregations." The petitioners address the King as the head of the Protestant Church of the land, and then continue:

"It is a lamentable but only too well-known fact that modern theology, as taught by a constantly increasing number of its representatives, has assumed a position antagonistic to the Evangelical faith. The verities concerning the eternal sonship of Jesus Christ, His vicarious death in atonement, His resurrection and ascension, as also His return to judgment, are either boldly denied by not a few university professors, or by a misinterpretation are emptied of their positive biblical contents. The Sacred Scriptures, which, according to the teachings of our Church, are the absolute authority in matters of faith, are more and more being regarded as the word of man, which modern science has the right and the duty to handle critically as it will. This, for instance, is the position taken by the recently appointed new professor at Tuebingen, and the views are expressed in a most pointed and aggressive manner. In this way a most deplorable chasm has been sprung between the current theological science of the day and the faith of the congregations, which will have the most lamentable consequences for the life and growth of our Church. All those who expect to enter the ministry in the kingdom are compelled to enter the State university, where, however, they are but little taught the great truths which the congregations expect them to preach; indeed, they are often estranged from these truths. Not only those theological students who come to the university without being firmly settled in their faith, but also those who bring from home firm and positive convictions, accept the erroneous views of this theology as truth, and are shaken in the very foundations of their faith, so that, as a result, they are incapacitated from supplying the needs of the congregation. Some of these try, in their sermons, to conceal their real sentiments; others combat the faith of the congregations in a manner that causes great offense, and many must endure the greatest conflicts of conscience. We must acknowledge that the complaint made by the deposed Pastor Schremp, that he was deposed for having taught what he had learned at the university, contains a large element of truth. Many pious fathers have, on account of the conditions prevailing at Tuebingen, sent their sons to other universities to be educated for the ministry; but this cannot be done by all. The under-

signed would respectfully petition that, as a first step toward the improvement of this state of affairs, the Government would agree to the appointment of a sixth professor in the Protestant faculty at Tuebingen, the chair to be filled by a man of acknowledged positive evangelical convictions; and that, especially for the practical education of theological students, a seminary be established to have no connection with the University. . . ."

This petition has been very ungraciously received. The King, who in Wuertemberg, as is the case in Prussia, by virtue of his office as the "Summus Episcopus" is the highest court of appeal in the State church, has through his ministers replied that the petition was without ground, since the theological instruction asked for was already given in Tuebingen. The fact of the matter is that of the five theological professors at that University, only one, namely Kuebel, the successor of Beck, is a devout believer in the Scriptures, although even he is an adherent of the newer conservative school, which discards the verbal inspiration of the Scriptures as well as their absolute inerrancy. Besides this, Kuebel is an invalid, and as the result of having suffered a stroke of paralysis, was compelled to quit lecturing for fully half a year.

A similar struggle against the teachings of the provincial University has been going on for some time in Hanover The University of Goettingen is the headquarters for the Ritschl school, Ritschl himself having died there while occupying the chair of Dogmatics. However the protests of the people and clergy receive but little attention at the hands of the government, yet this does not put an end to the agitation. Recently Prussia has published a new "Agende," or collection of forms for church services of all kinds. In these forms the fundamentals of positive Christian doctrine as also the great and central facts in Christ's life are clearly confessed. Against the final adoption of this Collection of Forms, which has come forth from the Synods and Conferences of the church body as a whole, and not from the Uni-

versity centres, the representatives of liberal theology have raised a hue and cry on the ground that these antiquated views no longer represent the faith of a large portion of Evangelical Protestants in Germany. Yet in all probability the Collection will be adopted, and this is a victory for the conservative element. The same section recently achieved a signal victory in the Prussian parliament by the adoption of resolutions not unlike those of Hammerstein, introduced some six or eight years ago by virtue of which the Evangelical Church demanded a voice and vote in the management of her own affairs, and protested against being considered merely as a plaything in the hands of the state. In other words, wherever the Church at large manages to be heard through her official representative, it is apparent that the Church is pronounced in its positive views. Wherever, through state protection, as in the the case of theological professors, theological men are independent of the good or bad will of the Church at large, the radical views strongly prevail. It seems that this contest between the conservative church masses and the radical church classes under government protection is as yet in its incipiency. What the outcome will be remains yet to be seen. One thing is clear, namely that the conservatives are the aggressive party and by that action show that they feel they have the historic right to represent and speak for the Protestant Church. The liberals are clearly on the defensive, and while acknowledging the right of the conservatives in the Church, almost piteously beg to be accorded the right of membership and a recognition in the Church at large. Their leading organ, the skillfully edited "Christliche Welt," recently made the significant proposition, that both, the radicals and the conservatives, should mutually recognize each other as members of the one Church of God on Earth, should, in view of the attacks now being made on Protestant Christianity from Socialism, Roman Catholicism and other sources, clasp

hands as did the Apostles Paul and James in Jerusalem, or divide the work between them, the conservatives laboring among those who were unaffected by the spirit and thought of the times, the radical and new school among those who had been estranged from the Church by the thought of the day.

It may seem surprising that those who are discontented with the state Churches in Germany do not separate and form independent societies. This for many reasons is more easily said than done. Besides, Germany is evidently not yet ready for religious dissent on a larger scale as this obtains in England. The efforts made in this direction in the Fatherland have been failures. The Breslau Synod, the Immanuel Synod, the Missouri faction in Saxony, the free church of Hanover, the handful of dissenters in South Germany, fight each other as strongly as they do the state churches. In the historic village of Hermannsburg there are no fewer than three kinds of Lutheranism in addition to state church Lutheranism, each with its own congregation and church, and each denying to the other altar and pulpit fellowship. State churchism has its drawbacks in Germany without a doubt, but Free churchism has been anything but a panacea for these ills.

The Jews are such prominent actors in the modern world that a glance at their religious thought, especially their relation to the Gospel is anything but a work of supererogation. They are still a "peculiar people." Frederick the Great, the friend of Voltaire and Voltairism, at a public banquet asked his court-preacher to give him in the fewest words a convincing argument for the truth of Christianity. Quick as a flash came the reply: "The Jews, your Majesty!" The answer put into a nutshell the philosophy of Jewish history since the Advent of Christ and the explanation of the unique and cosmopolitan character of the modern children of Abraham, a people without a country,

a congregation without a temple. Christians, in the possession of the richest spiritual inheritance rejected by the Israelites, will ever feel a deeper than merely historical interest in the religious status of the peculiar people, although in this respect too Israel has been assigned a mission of prime importance. In the elements and forces that have conspired to produce the highest and best modern culture, Greece has indeed celebrated the methods of scientific thought and research, Rome the ideas and ideals of the social and civil fabric, but from Israel have come the germs of that power which in the individual, in nations and in history has ever been the most powerful agent, namely the religious. As a factor both in history as such as also in the development of the Kingdom of God on earth, the chosen people have played a role unequalled by that of any other nation or race. All the more lamentable is the central part of their history that at the crisis in its development, they became untrue to their mission and in rejecting the Messiah made their world's calling a failure. Yet this does not detract from the paramount interest of the question whether the modern Israel is not yet beginning to understand the signal error of their fathers in discarding the Nazarene and preparing to turn the streams of its historical development back into the channel from which it was diverted nearly two thousand years ago.

The Jews of our day and generation are divided into two sharply defined classes, the Western and the Eastern. To a greater or less extent the former has compromised with the thoughts and activity of the age, and in harmony with the syncretistic tendencies observed in Jewish history from the beginning has, in adopting innovations in character and thought, discarded its positive faith and traditional tenets. The great bulk of Western Jews has broken with its past, without adopting at the same time the best that is found in modern civilization, the principles of Evangelical Christ-

ianity. It is accordingly the most natural thing in the world that spiritually and religiously the masses of western Judaism stand in close sympathy, touch and tone with tendencies antagonistic to the best interests of a Christian civilization. They are strongly represented in Social Democracy and in the anti-Christian press of the day. It is against these phases of modern Judaism that the better form of the Anti-Semitic agitation is directed. Naturally a spiritual soil of this kind is not predisposed to receive and sustain the seed of the Word, and it is accordingly not hard to understand that among Western Jews the propaganda of Christianity is, to use the title of Delitzsch's Mission Journal, a "Seed in Hope" (*Saat auf Hoffnung*).

The modern exponent of historic Judaism is the Oriental Jew, especially in Russia, the Austro-Hungarian Empire and Palestine. For him the entire history and development of thought and life, which for twenty centuries has revolutionized the world, practically does not exist at all. He is Talmudic to the core, the modern reproduction of the Scribes and Pharisees of the New Testament era.. He has no part or portion in modern culture and civilization. The Law in all its minutiæ, as developed by the Talmudic teachers, is for him the one and all, supplying him with all the religious and intellectual nourishment he needs. While speaking a jargon, his literary language is the Hebrew. The leading Jewish papers of the East, such as the *Hammeliz*, and others, are Hebrew. The New Testament did not find an entrance among the Eastern Jews until it came to them in a Hebrew garb in the version of the lamented Delitzsch. Of this translation eleven editions have been published and perhaps seventy thousand copies have found their way to the Oriental Israelites with blessed results. Faber, the able assistant of Delitzsch, who spent seven years among these people, states that there the Jewish boys write a Hebrew as classical as that of Isaiah. In the annual report of the literary productions

of the Russian Empire several hundred numbers are regularly assigned to the Hebrew. In fact more Jews employ the sacred tongue as a literary medium in our day than spoke it when Moses led their ancestors through the Red Sea.

In addition to the extreme conservatism in religious thought and language, the Eastern Jew — and for all that the western coreligionist also — is filled to overflowing with the conviction of the superiority of Judaism as a religious system over all other systems, and especially over Christianity. They see in the latter a departure from the original and pure principles of monotheism, and see in the return to these teachings as expressed in Jewish religious thought the adoption of the noblest and highest faith capable for man to conceive. For them Christianity is not a superior but an inferior stage of religious development. How unfavorably this state of affairs affects the appeals and claims of Christianity on the lost sheep of the house of Israel is readily seen. As long as the Eastern Jew looks upon Christmas eve as the "black night," during which he will not open his Bible or Talmud, he is spiritally not yet prepared for the Word, and scarcely a beginning can be expected of that day longed for by St. Paul, when "all Israel shall be saved."

And yet the first rays of a new day for Israel are appearing on the horizon. No fewer than three independent and spontaneous Christward movements have arisen among Eastern Jews within the last decade, based on the acceptance of Jesus Christ of Nazareth as the Messiah promised by the Old Testament prophets and seers. These agitations are those of Joseph Rabinowitz, of Kishneff, Bessarabia, Southern Russia, of Rabbi Lichtenstein, in Tapio-Szele in Hungary, and of the Russian refugee Scheinmann, in Torusk, Siberia. Especially the first and second have become prominent phenomena in the religious movements of the day.

Nor has the mission enterprise of modern times been unsuccessful even in this arduous sphere. Lic. Dalman, of

Leipzig, reports that the present 55 Jewish Mission Societies have 399 men at work at 127 stations. Nor is the work without its fruit. Pastor de la Roi, in his recent large work on this subject, states that since the beginning of the present century the number of Jewish converts has been fully one hundred thousand. Converts like Saphir, of England, Neander, the father of Church history, Kalkar, who presided at the Evangelical Alliance at Copenhagen, Philippi, the great Lutheran dogmatician, Caspari, the leading Orientalist of Norway, and others of this kind show that former Israelites have done excellent work for the cause of Christianity. In Israel too the Word of God is a power unto salvation.

As a defensive measure against the constantly increasing attacks of Anti-Semitism, the Jews on the Continent have been compelled to make public their attitude in regard to the Talmud, the *Schulchan Aruch*, and other official Jewish literature, from which the Anti-Semitics have been drawing their weapons as from an arsenal to stamp Judaism as a corruptor of public morals and a foe of Christian civilization. A congress of more than 200 Rabbis was lately held, who issued a declaration "against the false ideas which have been spread concerning the literature and the morality of Judaism." Two propositions were before the convention. The one advocated the open rejection of the Talmud, as merely an historical reminiscence for modern Judaism, a book "unfit only for the purpose of learning the views and doctrinal teachings, faith and unfaith, the oldest history of Judaism, the morals, good and bad, of Judaism." This proposition discarded the Talmud as a religious authority, and would have taken the sails out of the Anti-Semitic movement to a great extent. The majority of the Convention, however, was not willing to break so abruptly and totally with the past. Accordingly another proposition was adopted, declaring the Old Testament as the source of Jewish religion and the Talmud as a secondary source, in which the

often contradictory opinions of great teachers of Judaism on all kinds of questions and problems are given, without deciding finally the matter under consideration. The claim is put forth that the ethical system of the Talmud is based upon that of the Bible; that it demands love to fellow men, both Jews and others, as also obedience to the laws of the State. The Convention also protests against the conclusions drawn by the Anti-Semites from certain passages especially in the official Law Book, the *Schulchan Aruch*. These declarations are stated to have been directed "against those heathens who had spared neither the honor nor the life nor the property of the Jews." This declaration has been variously received. The organ of the Orthodox class, the *Israelit*, ignores it. The organs of the liberals, especially those of Berlin, still insist upon the rejection of the Talmud and its teachings as an historical anomaly in our day and generation. One of these papers declares: "Scarcely a single one of the Jews now a-days, with the sole exception of the Rabbis and other students of literature, has the slightest idea of what is contained in the Talmud." Just at present a mediating party, the so-called Philippsohn Jews, are obtaining the preponderance in the Israelite circles in Germany, especially in the Eastern districts. They stand half way between the Orthodox party, who would be Talmudic to the core, and the Reform Jews, who would discard all these paraphernalia. The policy of the Philippsohnites is to accommodate themselves as much as possible outwardly to their Christian surroundings.

GEORGE H. SCHODDE.

## FAITH AS A TEST OF CHURCH MEMBERSHIP.

For salvation one thing is needful. Believe in the Lord Jesus Christ and thou shalt be saved. That alone is indispensable. However important other gifts may be in other respects, for the sinner's justification before God only faith is necessary. "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3, 22. He came to save sinners, "and as many as received Him to them gave He power to become the sons of God, even to them that believe on His name." John 1, 12. These children of God by faith in Christ Jesus are the company of Christians which we call the Christian Church. "The Lord added to the Church daily such as should be saved." Acts 2, 42. "The Church," says our Augsburg Confession, is "properly the congregation of saints and true believers." Art. 8. Faith is thus the test of membership in the Church, using that word in its proper sense. All who believe are members, all who do not believe are not members.

As our Lord builds the Church there is no difficulty in applying the test. He sees into the hearts of men. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His." 1 Tim. 4, 19. He never mistakes one who merely professes for one who really possesses faith. No hypocrisy can deceive Him. If one does not believe, he is an alien from the commonwealth of Israel and is excluded from the Church, even though men regard him as an exemplary Christian; if one does believe, he is a fellow citizen with the saints and is included in the Church, even though men consider him unqualified for the privileges of membership. The Lord decides unerringly who is and who is not of the household of God by faith, and on His decision not on man's, everything depends. He can see who

is a believer and who is not. The Church is the congregation of believers, and before His eye it always presents itself purely as such, without a single unbeliever in it. Faith is the one essential condition of church membership, and our Lord infallibly applies the test.

As this one essential condition can exist only in the heart, into which it is impossible for men to see, the Church is essentially invisible. We see men, because they have bodies; we see those men also who are believers, because they do not cease to have bodies when God has wrought faith in their souls; but which of the men that we see are believers and which are not believers we can not see, because we cannot see the faith which is in the souls. But this faith is the essential thing. It alone makes a man a member of the Church. Only believers constitute the Lord's body. When we see a congregation of human beings calling themselves a Church, we cannot tell by sight which of them are of the church and which of them are not, or whether any of them are of the church or not. Believers look just like other people. For aught we can see they are all believers; for aught we can see none of them are believers. If they confess Christ and use the Word and Sacrament according to His institution, the Church meets there around these means of grace. This we know with certainty. But we know it because we believe the divine promise that these means shall not be employed in vain, not because we see the faith in the hearts of those who are made believers. In such a congregation there will always be some in whose hearts the Holy Spirit by the means of grace works and preserves faith: of that the promise assures us. Therefore the Church is there. We believe this on the authority of God's word. The Church is an article of faith. Though it is invisible, its existence is known by faith, which is the evidence of things not seen.

Those who constitute it are the believers; the others in a congregation are no constituent parts of the Church; and we call the whole a Church, using the term thus in a figurative sense, only because we cannot distinguish the believers, who are the Church in the proper sense, from the unbelievers who are undistinguishably mixed with them.

But it is needful that the Church, the believers, should form visible congregations. They are required to confess the Lord Jesus before men; they are commissioned to preach the Word and administer the Sacraments for their own edification and for the ingathering of ruined souls everywhere to the great salvation provided for all men; they are commanded not to neglect the assembling of themselves together for worship in the house of the Lord. And to this the Spirit of God in their hearts moves them; the love of Christ constraineth them. Where there are believers, they soon learn to know and recognize each other, and gather together in the Lord's name for the accomplishment of the Lord's will and for the gratification of the longings of their own hearts. It lies in the nature of Christian faith to induce those who possess it to seek fellowship with others who own the same blessed Saviour and rejoice in the same glorious hopes; and the work which He has given them to do and the exercise of the privileges which He has granted them necessitate their coming together as they have opportunity.

But such union implies mutual recognition as disciples of Christ. The test of membership in the visible congregation must be applied by man. They must decide with whom they shall unite. Obviously that is something quite differing from deciding who shall be a member of the one holy Christian Church, which is the communion of Saints. Of this all believers are members in virtue of their faith, and it needs no judgment or recognition of men to make them such. But when we organize visible congregations we are not to receive everybody that may see fit to apply. It is

easy to say that we are to receive those whom the Lord receives, and the saying seems reasonable. But the execution is not as easy as the saying. The Lord receives every believer, and excludes all others. Faith in Him is the one condition of membership, and He applies the test in every case. But how are we to apply it? He knows what is in man, we do not; He sees whether a person has faith or not, we have no such power. He has forbidden us to usurp His prerogative of judging men's hearts. The best that we can do in building visible churches, so far as the test which the Lord applies in building the invisible Church is concerned, is to note the signs of faith or unbelief as these are externally presented in the lives of men and from these draw our inferences as to what is in the heart. But that is a precarious business. When we do our utmost in that line we err in manifold ways. When a man says that he does not believe, we are not likely to make a mistake in considering him an unbeliever. But when a man professes to have faith we are not sure that he is a believer. We are to believe him, as long as his conduct does not contradict his profession; but we may be deceived, and often are deceived. Our net takes in good and bad, our field contains wheat and tares. In our visible Church building we can not apply the test which our Lord applies in His invisible Church building, simply because we have not the ability to search the hearts and see who has faith and who has not. Nor is it the Lord's plan that we should examine people's conduct and eke out the evidence by our judgment of the heart. He has not enabled us to know with certainty who among those that ask for recognition as members of His body are believers, and He has not required us to know.

Is there then no test at all to be applied in building visible Churches? Must every one that applies be received, or shall the persons who organize the congregation agree on any terms of fellowship that suit their convenience? Cer-

tainly not every society that men may choose to form is a Church. Not every religious, not even every professedly Christian society is such. A Church is a congregation of believers. Where there are no believers there is no Church. But where people gather around the pure Word and Sacrament we know from the divine promise that there are believers, and these are a Church, although a large proportion of those who thus visibly assemble be merely nominal Christians, and though we are unable to distinguish the real from the merely pretended believers. And this directs our attention in buildlng the Church, visible and invisible, to the means of grace, on which all depends, because all depends on the grace by which alone faith is wrought in the soul. Not the faith which exists in the heart of individuals, which we cannot see, but the faith which was once delivered to the saints, which we can know from the Scriptures and the reception and rejection of which we can see in the confession of individuals, is the test which we are required to apply. The Lord never asks us to look into the heart of applicants for fellowship in the congregation, that we may know whether they are believers or not, and thus whether or not they are members of the Lord's body who of right should be recognized in the visible church, but He does ask of us to judge whether or not their doctrine and life corresponds to the teaching of Holy Scriptures. "He that teaches and lives otherwise than God's Word teaches, profanes the name of God among us. From this preserve us, Heavenly Father." "Mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them." Rom. 16, 17. That is the rule for our work. Whether a person who teaches false doctrine still has faith or not, the Lord will judge.

From this divine rule it is dangerous to deviate, and no arguments of human reason, however plausible, should induce us to falter in its application. No doubt it seems to

many an act of charity to insist that a man who confesses and teaches that salvation is not by faith alone, but also by the works of the law, or that Christ was not true God when He lived and died on earth, or that He does not and can not give His true body and blood in the Holy Supper, may still have faith and must therefore be admitted to fellowship in the visible congregation. Whether he is a believer or not the Lord has not required us to decide. He decides that, and judges righteous judgment. We are referred to the law and the testimony. Those who have not learned that must be taught; those who, when they have learned it, will not submit, but claim the right to teach otherwise, must be avoided. They must be avoided, because error will eat as doth a canker, and a little leaven will leaven the whole lump, and the name of our Lord, whom we are called to glorify, will be dishonored among us. Better reject one, even if he is a believer notwithstanding his error, than endanger thousands by admitting his error into the church. Even sins of life, though not a single member of the Church, not even the best of the believers in it, is free from them, can have rights in the congregation. No such claims can be conceded. Even sins that are so common that little or nothing is said about them, can have no rights accorded them. Those who claim the right to practice what the Lord clearly forbids cannot be received. Faith clings to God's Word, and those who will not accept what it teaches are not to be accepted in the church.

## THE OBJECT OF FAITH.

When we speak of believing it is necessarily implied that there is something which is believed. Faith must have an object. If a man says that he believes nothing he simply declares that he has no faith. A believer is a person who

believes something, whatever that something may be that constitutes the object of his faith.

It is customary to speak of believing with reference to a variety of objects belonging to a variety of classes. The term in common usage is not confined to religious subjects. We accept the testimony of one man and reject the testimony of another, and therefore speak of believing what is stated by the one and not believing what is stated by the other. In the one we have confidence that he states the truth, in the other we have not; and this is frequently expressed by saying that we have faith in the one and not in the other. The authority for the statement and the statement itself are thus both referred to as objects of our faith: we believe this man and therefore believe his statement. But it is not only when communications are made to us by witnesses that we speak of believing or disbelieving. The terms are applied to original cognitions and the sources whence they are derived. We believe that the bird sings when we hear it and that the rose is red when we see it. This is perceived by our senses, and on this testimony we believe it. We have faith in our cognitive faculties. Our knowledge, whatever may be the source whence it is obtained, and the means through which it is obtained, always rests on the evidence that is presented. And common usage therefore makes anything and everything that we know an object of faith. We are said to believe our own intuitions and what they present as well as the testimony of others and what it declares.

But the word faith is applied especially to religious subjects. People believe that there is a power above them and that they are accountable to that higher power. They have religious feelings which are crystalized in religious faiths; they have religious thoughts which result in religious creeds. They believe something with regard to God and their relations to Him, and thus with regard to their duties and pros-

pects. If they have nothing better, they have a natural religion. That does not mean that they believe nothing. As regards the Christian revelation they may be called unbelievers. But they believe something nevertheless. If they do not believe what God has in His infinite love revealed to us by the Holy Scriptures, they believe what their own reason or their own hearts have suggested to them in regard to a Supreme Being and their prospects under his dominion. They believe what they derive or conclude from nature, and believe it on the authority which such natural knowledge may in their estimation possess. They have faith in their reason and feeling, and believe what these present in the sphere of religion, small as must be the quantum of truth which is thus attainable and erring as must be the result when this is assumed to be all that God has been willing to make known for man's welfare here and hereafter. The heathen too believes something.

Of course when we speak of Christians and their faith the implication is the same. Their faith must have an object. Christians believe something, and they believe that something on sufficient authority. A faith that has no object, that clings to nothing, is a mere name. It holds nothing because it is not faith. Thoughtless people with perhaps a vague Christian sentiment, may speak of their faith as Christians while they denounce as cold intellectualism all clear statement of Christian truth and all definite confession of what is believed, but to all sincere and sober minds that desire the "riches of the full assurance of understanding," such inanities must seem pitiful, seeing that the subject is so serious and the dangers are so great. Among modern vagaries in the Church of Christ, one of the most delusive as well as the most destructive is the wide-spread notion that Christianity consists merely in a kindly disposition to be of service to our fellow-men after the pattern of Christ, whoever or whatever He may be, each one meantime doing

what seems to him reasonable and good, and reserving to himself the privilege of believing what in his estimation is credible. That faith is necessary is generally admitted; but the vagueness in regard to the object of that faith and thus also in regard to the nature of faith itself, and the indifference in regard to the certainty of that object and the ground on which that certainty rests, threaten to undermine all faith and leave us without a sure word and without a Saviour, and thus without God and without hope in the world. When the impression goes abroad among the people that the faith which saves the soul may exist as an indefinite feeling of general good will which is determined altogether by subjective conditions, that it needs no revealed truth to sustain it and is only hampered and chilled by the distinct presentation of its proper object as set forth in the Scriptures which are given by inspiration of God, and that all insistence on a definite expression of the truth which the Holy Spirit teaches and therefore every adoption of a creed as a test of church membership is an infringement of human liberty, it should be manifest to vigilant believers that Satan's purpose in spreading the delusion is to destroy the Christian faith and ruin the deluded souls, and that he is doing this the more successfully the more he can induce well-meaning people who profess to be believers to yield themselves as instruments in the nefarious work. If once that which the divinely wrought faith of the Christian embraces, and to which it clings for comfort and salvation, is removed and declared to be useless, the faith itself is destroyed. It cannot exist without believing something, and it cannot exist as the distinctively Christian faith without believing the truth which God has revealed in the Holy Scriptures.

The object of Christian faith is the truth in Jesus which holy men of God spake as they were moved by the Holy Ghost, and which is written in the Holy Bible. As in other cases in which the word faith is employed there is something

which is believed and something which is authority for believing it. We believe that Jesus Christ, true God begotten of the Father from eternity and also true man born of the Virgin Mary, is our Lord in whom alone is salvation; and we believe those words of Holy Scripture which give us the assurance of this; we have faith in Christ and we have faith in the Scriptures. The heavenly truth made known by revelation is believed on the testimony of the Holy Spirit who speaks to us in the inspired volume.

This does not imply however, that when we speak of Christian faith the whole matter lies in the sphere of the natural, as it does when we speak of faith in regard to the things of this nether world. The common usage of the word faith in regard to all objects of knowledge and all sources whence this knowledge is obtained does not indicate that no distinctions are made in regard to the nature of these objects or the credibility of these sources. We do not, when we perceive a material object and a mental operation, and believe on the testimony of sense and consciousness that these really exist, declare matter and mind to be the same in kind; nor do we, when we believe a thing because we see it and believe another thing because some one has said it, pronounce the trustworthiness of the testimony to be the same. So it is by no means implied in the word that the object and the power of believing must lie in the domain of the natural. In the case of Christian faith they do not. What the Christian believes is truth which nature does not present and our natural faculties cannot reach. It is made known by divine revelation and is believed on the testimony of God, who alone can know it and make it known. So far is this from being contained in the book of nature and from commending itself to our natural faculties that when it is presented in the inspired Word of God we have no ability of ourselves to believe it. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto

him, neither can he know them, because they are spiritually discerned." 1 Cor. 2, 14. The Word that makes known the object of faith also enables the soul to perceive it and believe it. The gospel is "the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek; for therein is the righteousness of God reveaied from faith to faith; as it is written, the just shall live by faith." Rom. 1, 16, 17. The Holy Spirit, who bears His divine testimony in the Word, always accompanies it with His enlightening and convincing power. It is He that works faith in the soul to receive the saving truth. Faith in the gospel is the gift of the spirit as well as the gospel which sets before us the object of faith and constitutes the authority upon which that object is embraced as the truth of God unto salvation. "So then faith cometh by hearing, and hearing by the Word of God." Rom. 10, 17.

Christian faith therefore has a distinctive object as it has a distinctive character. That object is presented by divine revelation. Otherwise lying beyond the ken of human intelligence, it could be presented in no other way. "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world know; for had they known it they would not have crucified the Lord of glory. But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." 1 Cor. 2, 7—11. What it is necessary for us to know concerning spiritual things is made known to us by the Spirit in the Holy Scriptures; and the Spirit's testimony is at once the power that works the faith

which embraces the revealed truth and the authority to which faith clings as its ground of assurance. This is Christian faith, as distinguished from the natural faith which believes what is learned from natural sources by natural power, and accepts on natural grounds what is thus learned.

Accordingly the object of the Christian believer's faith is always and only that which is not known by nature or from nature, but is revealed by the Holy Spirit in the Word of God. He believes the Word and what the Word presents. What is not there written cannot be known as a revelation of the heavenly truth unto salvation. It may be important for earthly uses and it may have sufficient testimony to render it acceptable, but it has not the testimony of the Holy Ghost and has no saving power. Our faith rests exclusively on the Word of God as given in the Scriptures, in which the Holy Spirit speaks and bears testimony, and through which the Holy Spirit works faith and renders that testimony sure in the hearts of believers. An unbeliever may know much that is taught in nature and have good grounds for his beliefs, as a believer may know them also — know them even better in the additional light which revelation sheds upon them — and appreciate the grounds upon which these beliefs rest. But an unbeliever cannot appreciate the things which are written in the Scriptures for our learning unto eternal life, nor can he appreciate the grounds which render them certain to the believer. "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11, 1. That which is promised to those that love the Lord cannot fail, as the power and faithfulness of Him who gave the promise cannot fail. And the Christian believer knows this. The promise of God has been made to him, and by the power of the Holy Spirit, who declares it and bears testimony to its truth, he believes it. He believes what God's Word says, and he believes it on the infallible testimony of God. All natural sources of knowledge may fail, and all

evidence of that which is accepted on the testimony of sense may prove illusive; but the truth of the Lord endureth forever and His testimonies are sure. Heaven and earth shall pass away, but His Word shall not pass away. There is good ground for that which we hope, even the truth and faithfulness of our God, whose promises cannot fail. And faith clings to these. By the power of the Holy Spirit it knows them to be divine and trusts them as infallible. Therefore our faith embraces those things also which yet lie in the future, and therefore are yet objects of our hope, as substantial realities known by the Word, as present material objects are apprehended as substantial realities known by sense. And things that are not seen by the natural eye become manifest through the Word of God, which sets them before the soul and works in the soul faith to perceive them as indubitable realities. As we need no evidence of a visible object but that we see it, so we need no evidence of a spiritual object but that the Word presents it and that our faith apprehends it. Faith is itself the evidence to us of things not seen, as seeing is the evidence to us of things seen. The visible object is presented in evidence, and the soul apprehends it by sight and on that evidence is sure; the invisible object is presented in revelation, and the soul apprehends it by faith and on that evidence is sure. As to the person who does not see, the visible object seems to have no existence, so to a person who does not believe, the invisible object seems to have no existence. Faith is the evidence of things not seen.

The objects of faith lie altogether in the sphere of the invisible. "We walk by faith, not by sight." 2 Cor. 5, 7. We need no supernatural revelation to tell us that the sky is blue and the grass is green, that fire and flood are potent forces, that there are birds in the air and fishes in the sea, and beasts in the forest and minerals in the earth. These are natural objects which we know by our natural powers.

But what God intends to do with His creatures who have rebelled against His righteous reign, what shall become of us guilty mortals who all have reason to dread the judgment that must come if righteousness is not to suffer everlasting defeat, what can be done or has been done to deliver us from the body of this death and give us the happiness for which we long—of this nature has nothing to tell us and the natural mind has no means of gaining knowledge. This God in mercy tells us by a supernatural revelation, and in pursuance of this mercy enables us to believe it on the testimony of His Word. What He tells us in the Holy Scriptures, and what is the chief thing for us to know for our guidance in life and our comfort in death and our blessedness in eternity, that and only that is the object of the Christian's faith that saves the soul.

Hence vigilant Christians resist all efforts to introduce into the Church the teachings of nature and the opinions of men, as parts of the faith which was once delivered unto the saints and for which we are earnestly to contend. Such teachings and opinions have their value in earthly affairs for scientific and for practical uses, but they are not the gospel which is the power of God unto salvation and in which the righteousness of God is revealed from faith to faith. Only from the Scriptures can articles of faith be drawn, and believers can allow nothing to be added to these as they can allow nothing to be taken away. "To the law and to the testimony; if they speak not according to this Word it is because there is no light in them." Isa. 8, 20.

But hence the devout Christian will also carefully guard against all allurements to set aside the Scriptures or any portion of them. His faith lives and can live only by adhering to its proper object. Not only is he unwilling to yield one jot or tittle of that which God has revealed and given by inspiration that we might believe in the Savior of the world and have eternal life, but he will not permit it, though rec-

ognized as the very Word of God to which all must look for life and light and which alone presents the true object of faith and has His power to produce this faith in the soul, to be be kept out of the view of his Church and his home and his heart. It is no wonder that so many congregations and families and individuals grow weak in faith, and become uncertain, wavering, cold and careless when they pay so little regard to the Holy Spirit's admonition, "Let the word of Christ dwell in you richly in all wisdom." Satan scores a great success when he gets the Bible out of people's sight. Faith will die if its object and its ground is permitted to be removed.

M. Loy.

According to the official report of the British Consul, the city of Jerusalem has, during the last year enjoyed a remarkable degree of growth and business prosperity. The Jaffa–Jerusalem railway can manage all the traffic between the coast and the great city. One passenger train and two freight trains run in each direction every day, and yet camels are used in large numbers between these places. The line is to be extended to Nablus and Gaza. In the immediate neighborhood of Jerusalem new buildings of all kinds and characters are going up in great numbers. The city has spread beyond the walls in all directions. Especially has this been the case to the west, where regular suburbs have sprung up in late years. Almost every available building site has al ready been bought up by private persons or by mission societies, or by charitable associations; and the new quarter is called "the modern Jerusalem." In order to make it easier to bring their grain, fruit and other products of the Moabite districts to the Jerusalem market, a steamer is to be built on the Dead Sea. According to present arrangements, it takes the camel caravans from four to five days to bring these goods

around the Sea to Jerusalem. In the neighborhood of the great city similar progress is reported. The German Palestine Society has built a new school at Bethlehem, where it has also sent some deaconesses, and has taken up the work at Hebron again, the Russians have erected an extensive school at Bet-Djala and the French School Brechre have built an Institute for boys at Bethlehem. Neither ask tuition money but even offer parents pecuniary gain if they will send their children. It is very evident that this means opposition to the Protestant work already established at these places. The Protestant Boys School at Bethlehem has an attendance of nearly 100, the Girls of 30. At Bet-Djala 120 boys are in attendance, while the Russian rival establishment has some 30 pupils.

---

RELIABLE reports go to show that in France Protestantism is steadily on the increase. In the beginning of the present century these entire French Protestant clergy numbered only one hundred and twenty one, and there were no Protestant orphan institutions or higher schools. Now there are more than a thousand Evangelical pastors in France, and a membership of more than one hundred thousand, and thirty five homes for orphan children, and forty two hospitals under Protestant control. The Protestant religious press is represented by sixty three journals and fully two thousand primary schools are under control of the church. The membership is liberal, the contributions being fully two million francs per year for church purposes. Of this sum last year 478,000 francs were devoted to foreign missions and 227,000 francs for church schools. In proportion to their numbers French Protestants take a very prominent position in the life and thought of the nation and in culture stand above the average of citizens. They are aggressive and active in defense of their own positions against Roman Catholic attack.

A work of prominence of this kind is the recent publication by Professor Doumergne, of Montauban, who in the volume "*Le Re'veil natival*" defends Protestantism against the charge of being an exotic growth and the Hugenot spirit as being non-French. In the recent "General Conference" in Paris, attended by more than one hundred and fifty Protestant pastors, Pasteur R. Hollard, in a discussion of nearly two hours in length, on the subject "France and Protestantism" emphasized the historical, moral and religious grounds which interfered with the more rapid spread of Protestantism in France and discovered ways and means for removing these. Among the recent signs of progress in this direction is the laying of the corner stone of a new German Protestant church in Paris, which is to cost when completed about 350,000 francs. More than two thirds of this sum are already on hand. Georg Brandt is pastor of the congregation, which was originally founded by Oxenstjerna, the famous chancellor of Gustavus Adolphus of Sweden.

---

ACCORDING to data gathered in 1892 the number of Esquimos in Greenland was then 10,566. Of these 9766 were Christians and are nearly all under the spiritual direction of Danish pastors. The United Fratrum in 1892 had six stations in Greenland at which eight missionaries and two native helpers were at work. Their membership is 1329 in Labrador, of whom 1071 were Esquimos, at four stations.

---

NO FEWER than 23 new churches have been erected in Berlin within the last half dozen years, owing chiefly to the zeal of the Empress, ably seconded by the Emperor. Yet still more are needed, as some congregations still have a membership of 20,000 to 30,000. G. H. S.

## The Conservative Reformation and Its Theology.

BY

DR. KRAUTH.

PRICE, - - - - - - - - - - - - - $5.00.

## Doctrinal Theology of the Ev. Lutheran Church.

BY

HEINRICH SCHMIDT, D.D.

PRICE, - - - - - - - - - - - - - $4.00.

## Book of Concord.

TRANSLATED BY

HENRY E. JACOBS, D.D.

## Kurtz' Church History.

COMPLETE. REVISED EDITION.

PRICE, - - - $3.00.

## The Way of Salvation in the Lutheran Church.

BY

REV. G. H. GERBERDING.

PRICE, - - - - - - - - - - - - - $1.00.

## NEW TESTAMENT CONVERSIONS.

By the Same Author.

PRICE, - - - - - - - - - - - - - $1.00.

## Columbus Theological Magazine

Volumes 2, 3, 4, 5, 6, 7, 8, 9.

BOUND IN HALF ROAN, SINGLE VOLUME $2.00.

Those ordering Complete Set, will be furnished same at $1.50 per Volume.

ADDRESS ALL ORDERS TO

**J. L. TRAUGER, 55, 57, 59 East Main St., COLUMBUS, O.**

# THE
# COLUMBUS THEOLOGICAL MAGAZINE.

This Magazine is designed to supply the want, long since felt, of a Lutheran periodical devoted to theological discussion. Its aim will be the exposition and defence of the doctrines of the Church as confessed in the Book of Concord. Theology in all its departments is embraced within its scope.

The friends of the Magazine are requested to give such aid in its circulation as their circumstances permit.

1. The Magazine is published bi-monthly, each number containing 64 pages.

2. The terms are $2.00 per annum, payable in advance, which includes postage. Single numbers 35 cents.

3. All remittances should be addressed to J. L. Trauger, Agent, Columbus, O. All Communications pertaining to the Editorial Department and all exchanges to Prof. M. Loy, D. D., Columbus, O.

CONTENTS OF No. IV.


| | Page. |
|---|---|
| The Test of Church Membership, by Prof. M. Loy, D. D | 193 |
| A Short History of Pietism, by Rev. P. A. Peter | 217 |
| A Study of Witchcraft, by Rev. R. C. H. Lenski, A. M | 230 |
| Current Theological and Religious Thought, by Prof. Geo. H. Schodde, Ph. D | 245 |


## Monies Received for "Theological Magazine."

Rev. G. R. Wannemacher $1.50—84. J. P. Mosher $1.00—84. Rev. C. Bachman $4.00—84. Rev. A. L. Nicklas $1.50—84. Rev. J. H. Asbeck $1.50—84. Rev. G. Mochel $1.50—84. Rev. P. S. Swinehart $1.50—78. Rev. H. Kaufmann $1.50—90. Rev. H. Eisenbach $1.50—78. Rev. L. F. Mittler $3.00—66. Rev. Th. Marth $1.50—84.

# COLUMBUS

# THEOLOGICAL MAGAZINE.

A BI-MONTHLY JOURNAL DEVOTED TO THE INTERESTS OF THE EV. LUTHERAN CHURCH.

EDITED BY PROF. M. LOY, D.D.

VOL. XIV.—No. 4.

AUGUST, 1894.

COLUMBUS, OHIO:
LUTHERAN BOOK CONCERN OF THE OHIO SYNOD.
1894.

# BOOKS FOR SALE

AT THE

# LUTHERAN BOOK CONCERN,

55, 57 & 59 E. MAIN ST., COLUMBUS, O.

---

A BRIEF COMMENTARY on the Books of the New Testament. Covering the four Gospels. For Study and Devotion. By Prof. F. W. Stellhorn, Professor of Theology in Capital University, Columbus, O.

| | |
|---|---|
| Plain Cloth | $2 00 |
| Half Leather | 2 50 |
| Morocco | 3 00 |

SERMONS ON THE GOSPELS for the Church Year. By M. Loy, D. D.

| | |
|---|---|
| Plain Cloth | $2 50 |
| Half Leather | 3 00 |
| Half Morocco | 4 00 |
| In two Volumes | 4 00 |

We have also a number of valuable antiquarian books, which we offer for sale at prices that will commend themselves to purchasers. Among these we mention only a few:

LUTHER'S WORKS. Leipzig, 1730. Ten Volumes (double). Price, $4.00 per volume.

HERBERGER'S HERZPOSTILLE. Sermons on the Gospels. Leipzig, 1754. Price, $3.00.

HERBERGER'S HERZPOSTILLE. Sermons on the Epistles. Leipzig, 1736. Price, $3.00.

DR. HEINRICH MUELLER'S HERZENSSPIEGEL. Stargard, 1722. Price, $2.00.

Now is your time to buy. Don't wait until somebody else gets the book you want. Send to us for books for your Church, your Sunday-schools, for families and private devotion.

Are your Sunday-schools supplied with papers for the children? If not, send for samples. We publish the following:

LUTHERAN CHILD'S PAPER. An Illustrated Monthly for the Youth of the Evangelical Lutheran Church. Published on the 15th of every month.

LITTLE MISSIONARY. Published Monthly under the Auspices of the Ev. Luth. Joint Synod of Ohio and other States.

| | |
|---|---|
| Single copies, per year | 25 cts. per copy. |
| 1 to 12 " " " | 23 " " " |
| 12 to 25 " " " | 22 " " " |
| 25 to 50 " " " | 20 " " " |
| 50 to 100 " " " | 18 " " " |
| 100 and over, " " | 15 " " " |

PRICES ON CHILD'S PAPER THE SAME.

COLUMBUS

# THEOLOGICAL MAGAZINE.

VOL. XIV. AUGUST, 1894. No. 4.

## THE TEST OF CHURCH MEMBERSHIP.

In modern mode of thought exclusiveness is a reproach to the Church. Religious latitudinarianism is widely regarded as a virtue, and all teaching and effort tending to impede its progress is looked upon as contravening the royal law of love. For the popularity of such a view there must be some reason. An opinion that has nothing to render it plausible will not find long-continued public favor. Such a reason we find in the nature of man, not in the nature of Christianity. What accords with the propensities and impulses of our common humanity commends itself to common acceptance. It has so-called common sense in its favor. The religion of nature has more followers than the religion of grace, and to the natural mind seems more reasonable. There is therefore nothing inexplicable in the fact of experience, that the Church which makes the most liberal concessions to the inclinations and desires and opinions of man, and which accordingly makes its gates of entrance wide and its way of journeying broad, is most acceptable to the multitude. As human nature now is, liberality and latitudinarianism is natural, and therefore seems right and reasonable.

But Christianity is not a religion of nature. It recognizes no worship as acceptable to God on the basis of nature,

and no salvation from sin and death by the powers of nature. Its purpose is to deliver us from ourselves, as well as from the devil and the world. Nothing that is in us or issues from us can rescue us from the sin that has come and the wrath that is to come. The righteous curse of God is on our unrighteousness, and all that we can do is abomination in His sight. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. 1, 18. "We have before proved both Jews and Gentiles that they are all under sin; as it is written, There is none righteous, no, not one." Rom. 3, 9. 10. From this condition of sin and damnation Christ came to deliver us, fulfilling all righteousness for us and preaching remission of sins through faith in His atoning blood. These are the good tidings of the gospel which Christianity proclaims and maintains. "Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3, 20–24. Christianity is the religion that brings salvation by grace through faith on the ground of Christ's merit, and that rejects and in its nature must reject all pretensions of salvation through man's natural powers and on the basis of his own righteousness. It therefore cannot be liberal and wide enough to take in religious tenets and tendencies that spring up in our nature in opposition to its nature. "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Matt. 7, 13. 14. Manifestly there is a liberalism and latitudinarianism which, natural and reasonable as it may seem and popular as it may therefore be, is utterly inconsistent with the religion of Jesus.

Must the claim then be abandoned that Christianity is catholic or universal in its character and design? That does not follow. It declares the way of salvation for all men, and it is the will of God that all should walk in it and live. There is no other way. It is the only true religion, and none else can bring deliverance from death, and lead to God and heaven and blessedness. Christ is the only Savior. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts 4, 12. But for that very reason Christianity is exclusive and must be exclusive. There is no other God and no other way of life, and it can recognize no other. "I am the Lord; that is my name: and my glory will I not give to another." Isa. 42, 8. There is a religious want in our nature, and men will therefore devise religions, if they know not or accept not the true religion, but only Christianity can truly supply that want. It cannot place itself on a level with man's devices and co-ordinate itself with these false religions. That would be the abandonment of all its claims as the divine way of salvation, as against all human plans and contrivances. "In vain do they worship me," says our Lord, "teaching for doctrines the commandments of men." Mark 7, 7. "I am the way and the truth and the life; no man cometh unto the Father but by me." John 14, 6. Whatsoever stands in opposition to this way and truth and life, as everything must that would offer itself as a substitute for it or in any manner seek to displace it, thus becomes an enemy and must be treated as such. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come: and

even now already is it in the world." 1 John 4, 3. Anti-christian teaching can in no wise be sanctioned by those who are on the Lord's side, but must be shunned and excluded. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." 2 John 9–11. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5, 11. Christ came that the world through Him might be saved, and to this end the gospel of Christ is to be preached to all nations. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Efforts are to be made to gather all into the Church and lead them to everlasting life; but those who will not receive the truth in Jesus unto the saving of their souls are necessarily excluded, and must be regarded not as adherents of another religion, that has equal authority and that only leads to heaven by another way, but as followers of a phantasm that leaves them without God and without hope in the world and leads them to destruction. There is but one Mediator between God and men and one way of salvation; all the rest are delusions.

This exclusiveness of Christianity necessarily renders the Christian Church exclusive, because the Church is simply concrete Christianity. It is the aggregate of those who believe in the Lord Jesus as the Savior of the world. It is the whole body of Christians, who with their hearts receive Him as the way and the truth and the life. It is the assembly of those who by the power of God are gathered out of the darkness and death that reign in the world, and are joined to the Lord, in whom "was life, and the life was the light of man." "Now therefore ye are no more strangers

and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone: in whom all the building fitly framed together groweth unto a holy temple in the Lord."—Eph. 2, 19–21. Depending as it does upon the internal apprehension of Christ by the faith of the heart, this citizenship in the kingdom of heaven and membership in the household of God is not perceptible to human eyes, except by its manifestations, which are never infallible. Only the Lord knoweth them that are His. But He makes no mistakes. While outwardly one who confesses Christ with his lips, though he does not receive Him in his heart, may seem to be one of His fold and may therefore be regarded and heeded as saved, he is not really a member of the Christian Church, but still belongs, notwithstanding the deception which he practices upon man, to the kingdom of Satan. The Lord excludes from His Church all who are not truly believers. The Lord adds to the Church daily such as shall be saved through faith in His name: all others are excluded, whatever may be their professions and pretensions.

No Christian will therefore think it strange that when the Church becomes visible in congregations of professing believers it should preserve its character of exclusiveness. True, the brethren cannot look into the hearts of others and therefore cannot apply the same infallible test which our Lord employs. They cannot by any faculty of searching the soul decide with unmistakable assurance that one is a believer and therefore a member of the Church, another is an unbeliever and therefore excluded from its pale. If that were possible, the whole question of fellowship would be divested of its difficulty. Those who presume to know assuredly who is converted and who is not, who is inwardly loyal to Christ and who is not, have easy work in admitting to congregations and excluding from them. But they have

easy work because they follow the ways of sin. They grievously offend by arrogating to themselves the prerogatives of God, and they wrong their followers by pronouncing judgments without warrant. Such tests are not available for man. And yet men must decide who shall be received and who shall be excluded. Not as though they were to fix the terms on which a person may be a member of Christ's Church. Christ Himself does that, as He alone has authority to do it, and He alone has power to enforce the prescribed conditions. Men may make regulations for their government in external matters, but only the Lord can determine what is essential to membership in His kingdom, and only what He prescribes in His Word is essential. "Unto the true unity of the Church it is sufficient to agree concerning the doctrine of the gospel and the administration of the sacraments. Nor is it necessary that human traditions, rites, or ceremonies instituted by man should be alike everywhere; as St. Paul says, 'There is one faith, one baptism, one God and Father of all.'—Eph. 4, 4. 5." (*Augsb. Conf.* Art. VII.) This is necessary because these are the terms which the Lord has fixed. But when men enter into associations with each other in external organizations they must apply these terms, that the divinely prescribed conditions of fellowship in the Church may be fulfilled, and the organization may be reorganized by the Lord as a Christian church, not rejected as a human substitute that, so far as it seeks or presents another way of salvation and other terms of religious fellowship, is anti-Christian. What, now, are these conditions of church association, and what are the biblical grounds of exclusion from it?

We do not wonder that unreflecting people, when they once know from the Scriptrues that sincere faith in the Lord Jesus Christ, as the only Savior from sins and death and the only source of spiritual life and light, is the only indispensable requisite to membership in the communion of

saints, often fail to see any difficulty in the case, and are ready with the simple answer that repentance toward God and faith toward our Lord Jesus Christ embraces all essentials to salvation, and nothing more can, according to the Scriptures, be demanded for earthly fellowship, as nothing more is demanded for eternal inheritance with the saints. But the difficulty becomes apparent as soon as an effort is made to apply the principle, which is unquestionably correct in its substance and import, but which is just as unquestionably unavailable for practice as a criterion in church organization. The reason is obvious. He that believeth in the Lord Jesus Christ is a Christian, and has all the rights and privileges that belong to a Christian. He has these notwithstanding the errors of his understanding and all the faults of his life. He is a Christian in virtue of the faith which embraces Christ and His righteousness, and is thus justified without the deeds of the law and without any righteousness of his own. What distinguishes him from those without is not that he has no sin, but that in Christ through faith his sins are daily and richly forgiven him. Such a person, notwithstanding all his shortcomings in doctrine or life, is a member of the holy Christian Church, and is recognized as such by the Head of the Church. Why, then, should not men recognize him in their church organization, even if he does err in some doctrines, and therefore cannot accept the confession which the brethren put forth as the declaration of their faith, and hence as the basis of their association in a Christian Church? Shall we exclude him whom the Lord receives? The question seems very perplexing. But it is only because the whole line of thought is entirely irrelevant, and involves assumptions that are in conflict with all the Bible's teaching and with all the possibilities in the case. It would be wicked to exclude any one whom the Lord commands us to receive. But does He command His disciples to make the possession of sincere faith in Jesus the

one condition of fellowship as it is with Him the one condition of discipleship? If we could read each other's hearts as the Lord reads the hearts of us all, no doubt the Church as it appears on earth would be precisely identical in all respects with the Church as it is in reality—the assembly of believers only, the communion of saints exclusively. Then only true believers would be received in the organization of churches, and all others, whatever their pretensions of orthodoxy or piety might be, would be excluded. But we cannot read each other's hearts, and therefore we cannot practice on that principle. The Lord has not only not commanded us to do this, but he has expressly and emphatically forbidden such presumption as an idolotrous and wicked interference with His divine prerogative. "All the churches shall know that I am He which searcheth the reins and hearts"—Rev. 2, 23. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts"—1 Cor. 4, 5. "Nevertheless the foundation of the Lord standeth sure, having this seal, The Lord knoweth them that are His"—2 Tim. 2, 19. Such infallible knowledge we cannot have, and we must not judge, that we be not judged. All that we can do is to apply such tests as the Scriptures furnish for the guidance of Christ's disciples in their inability to know what is in the hearts of men.

It is not even correct to assume that these tests are given us that we may at least in some measure, so far as our human limitations will admit, decide who is a believer and who is not, and that our decision in regard to fellowship or exclusion must ultimately rest on such application of the criterion as is possible under the circumstances, so that when a congregation receives a person it is only on the ground that he is proved to be a believer, and when it excludes a person it is only on the ground of convincing proof that he is an unbeliever. There is no warrant for such an assumption, not-

withstanding its plausibility. It is plausible, because that is really the condition of membership in the Church as God sees it and as it is in its essence as the assembly of believers. But it is without warrant, because the visible congregation is always conditioned in its organization by the agreement of its members on some terms of association, and these terms cannot be such as would make mutual recognition impossible. That would defeat the whole purpose by rendering any visible church organization impracticable. If we must be sure that others are really endowed with living faith before, according to our Lord's will and command, we can have any Christian fellowship with them, we must abandon the thought of having such fellowship with any person, seeing that we have no power and no right to judge his heart, and no revelation touching his spiritual condition from Him who knoweth the heart. The signs of the faith which apprehends Christ and saves the soul, as these are presented by one person's life to the eyes of another, are all fallible. We must note them and make the most of them, but we cannot be sure that our inference from them as to the state of another's heart is correct. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16, 7. A divine command requiring the application of such an inward criterion of external communion would simply prohibit the organization of visible congregations. There is no such command. On the contrary, the proposed application of such an impossible test is condemned as mere impotent arrogance.

The Church as it appears on earth under human conditions is indeed the same Church which the Lord sees in its essence as the one body of believers in all places and at all times. There is no Church were there are no believers. An assembly of people, in which there are not even two or three gathered together in the Lord's name, is not a Christian congregation, whatever else it may be. It would be an

abuse of language to call it a Church. By synechdoche we may apply the name of a part to the whole, because that which the name designates is really found in the part which is embraced in the whole, but we can not apply that name where the thing which it designates does not exist at all. To call an assembly in which there are no Christians a Christian Church is not a legitimate figure of speech, but a falsehood. The distinction between an association of men, among whom there are Christians, for other than religious purposes, and an association of professed Christians for the administration and use of the divinely appointed means of grace in Jesus' name, is not to be overlooked. In the former case the basis of organization is not the relationship sustained to the Savior and the duty growing out of it, and no essential account is made of the fact that some are Christians. Those who believe are of the Church as the Lord sees it, but their association is not a church, although there are members of the church in it. In the other case the foundation and purpose are professedly Christian, the members claiming to be believers in Christ and engaged in the execution of His will. They are a Christian congregation if there is any validity in their profession and claim, and only then. Christians are not a visible church merely in virtue of their being Christians, without an organization, without a ministry, and without the administration of the means of grace, nor do they become a Christian congregation by forming a society for other than religious ends, even though all the participants were believers. On the other hand Christians do become a Christian congregation when they unite on the basis of the truth in Christ to edify themselves and extend His kingdom by the use of His Word and Sacraments, even though a large proportion of those entering into such an agreement were not believers. A Christian congregation is thus formed, because a little company of those whom the Lord knows as members of His body are gathered in His

name, and He is in the midst of them, so that they have all the privileges and powers of the Church. It is the congregation of believers in that locality, and it has all ecclesiastical rights and authority because it is the Church of Christ properly constituted for glorifying the Lord's name and executing the Lord's will in that place. Such an organization is then not something different from the congregation of believers, but is that congregation in its local manifestation, and all believers of the place are designed to have fellowship in it, as the congregation is designed to stand in fraternal relation with all other Christian congregations. So far is the visible church from being something separate and distinct from the one holy Christian Church which is an article of our faith, that the former can be recognized only as it possesses the essential mark of the latter, namely, that it is a congregation of believers. That on account of our inability to distinguish who are believers and who are not, some are admitted who are hypocrites, and who therefore are not of the church, does not deprive the actual believers of their faith and their rights, nor prevent them from being really and truly a congregation of believers, notwithstanding the unbelievers mixed with them in their external apperance.

Our contention is not weakened by the objection, that if the visible congregation is really a church only because essentially it is composed of believers, then, after all, we must be able to discern who are believers before we can be sure that any congregation or union of congregations is a church at all. If we cannot know that there are believers in a congregation, we certainly cannot know that it is a congregation of believers. Consequently we must either admit that the faith of the heart may be assuredly known and thus used as a criterion of membership, or, if the possibility of this is denied, admit that there is no necessary relation between the visible and the invisible Church, and that churches may exist without believers. But the objection is not as for-

midable as it may at first appear. We admit that the existence of believers in a congregation is essential to constitute it a Christian church, but we can by no means admit that we are able to know which persons in the congregation, except so far as baptized children are concerned, are these believers. The existence of the Christian Church on earth is a matter of faith. It is so with regard to the whole body of believers, and it is equally so with regard to the portion of believers joined together in a loyal congregation. Infidels cannot be infallibly certain that not all who profess the Christian faith are hypocrites, strong as are the evidences of sincerity furnished by vast numbers of self-denying men and women, and powerful as is the testimony afforded by their life and labor, their suffering and death. They cannot be infallibly certain, because they have no means of assurance except signs that may fail and in many instances have been proved to be delusive. But Christians can be and are infallibly certain that there are believers on earth. They are so by faith. They cannot indeed see into the hearts of others, and cannot in that way obtain certainty. But by the grace of God they believe His promises, and therefore know by faith what they cannot know by sight. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55, 8–11. The gospel was sent out to bring men to Jesus, and it is never powerless and never fails to gather in some who shall be saved, so that the gates of hell may rage as they will, they shall not

prevail against the Church of the living God, who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Wherever the means of grace are administered according to the Lord's will, their divine power will be effectual in some hearts unto faith and salvation. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. 15, 58. Knowing this, we are quite sure, by the faith which we have in the divine promises, that among the professing believers there are in every congregation some who are really believers, though we are unable to ascertain who they are; and on account of these the congregation is really and truly a Christian Church. It is really and truly a Church because the Word of God that has led a company to confess Christ has not returned void, but accomplished its purpose at least in some of them; and it is recognized as a Christian Church because by faith we know that there are true believers gathered around the Word and Sacraments, and confessing Christ as their Lord and Savior, although we are not able to ascertain which persons are these true believers. And they are a Christian Church notwithstanding the errors in the doctrine and faults in life that may still attach to the believers, if only the truth necessary to salvation is still proclaimed and confessed. There were churches in the days of the apostles, like that at Galatia, which were not free from errors and errorists, that were sharply rebuked, but that were still recognized as churches.

If then the one essential test of membership in the Church, that of true faith in the Lord Jesus unto the saving of the soul, is not available in visible church organizations, what test shall be applied? It may be alleged that negatively at least the test in question may be utilized. We can never infallibly know who is a believer, but we can distinguish at least some of those who are unbelievers and who

therefore must be excluded. The reason lies in the nature of right and wrong in the universally recognized superiority of the former over the latter. Truth and virtue never pay the tribute to falsehood and vice which those pay to truth and virtue. Men are brutish when they boast of their error and sin. Only under the stress of extraordinary persecution, if at all, could a believer profess to be an unbeliever, and never does the case occur of a good man preaching vice in order to seem bad. When a man denies Christ and openly rejects the Christian faith he is not a hypocrite, as he is not a hypocrite when he openly wallows in the mire of sin. Men falsely pretend to be righteous; they do not falsely pretend to be wicked. Hypocrisy puts on the garb of holiness, not of sin. The professed unbeliever is an unbeliever; he cannot be a believer and profess unbelief. The professed believer is not always a believer; he may profess faith and be an unbeliever. Therefore when a person denies Christ we know that he is not a Christian, and it would be wantonness to recognize him as that which he not only does not profess to be, but professes not to be. Professed unbelief and open wickedness preclude the possibility of faith, and hence the persons in such a state are necessarily excluded from the communion of saints on their own public showing that they are not of it. But a person may profess to believe when his heart is not in accord with his profession. It is this that causes the difficulty. Must all be received who make such a profession? That none others can be is manifest. The whole question can have reference only to those who apply and are ready to make the necessary profession of discipleship. Whether they are truly the Lord's inwardly, as they outwardly profess to be, we have no means of knowing. Can any then be excluded? There are but few Christians who would maintain that righteousness and charity require all to be received who claim to be followers of Christ. Some do, but they never were a large proportion of Christendom.

Some others make the gate very wide and admit errorists and voluptuaries, but not entirely without limit. In the face of our Lord's command to have no fellowship with the unfruitful works of darkness and to go out from among those who pervert His ways, Christians generally do not feel authorized to recognize all as brethren in Christ and members of His Church who desire such privilege, even though they deny the cardinal doctrines of Christianity or live in violation of express commandments of the Lord. Liberalism also ordinarily has limits beyond which it sees danger of the utter overthrow of Christianity, which it still professes to prize. But where shall that limit be fixed?

The Scriptures give us plain directions as to the grounds of exclusion and plain reasons for them. When one is evidently not a Christian we must have no religious fellowship with him, and nothing should induce us to recognize him as a brother in the Church. There are cases in which it is evident that a person is not a Christian. It would be folly to maintain that one can still be a believer in Christ though he claims that he is not, but publicly declares himself against the Christian revelation and the Christian Church. But it is evident also in some cases where there is no such express denial. Even though a man professes to be a Christian, we know that he is not if he denies the cardinal truths that form the very essence of Christianity and without which the Christian faith can neither originate nor be preserved in the soul; and we know that he is not, though he claims to be and professes to receive the truth revealed in the Scriptures and confessed by the Church, when he impenitently persists in sin that is known to him as such. "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." John 8, 47. Such manifest refusal to accept Christ as Savior and Lord makes exclusion from the congregation of believers a necessity in loyalty to the King in Zion and fidelity to His Word.

But this does not cover the whole ground. If that is the full extent of what God has made known to us regarding His will on the subject, it is correct to affirm that those must be excluded from the visible congregation who are manifest unbelievers, and all others must be received upon their profession of faith in Christ, however erroneous may be their doctrine and however objectionable may be their lives. For this there would be the good and scriptural ground, that in charity Christians are bound to put the best construction on everything and believe a person to be sincere in his profession of faith in Jesus as long as the evidence does not constrain us to believe the contrary. Consequently congregations would be bound to refuse fellowship to no one, however great the errors he may spread and however offensive may be his conduct, so long as there is a possibility that he may be a believer in Christ and may ultimately be saved; in other words, there would be no legitimate ground of exclusion but the certainty that the excluded person is not a Christian and is without God and without hope in the world. That this is assumed by unionists generally would seem manifest, were it not that they are often as rigorous in matters of life as they are lax in matters of faith. Do they mean for example that a person may be a Christian though he denies that Jesus is the Son of God, or teaches that the pope is the infallible head of the Church, but that a person cannot be a Christian if he persists in performing manual labor on the Sabbath or in taking a glass of beer or wine whenever he thinks it good and right? Possibly; but very probably they are guided rather by prejudice than principle, and would therefore not be ready to go to such a length. Unquestionably the subject needs ventilation, and those who not only censure, but roundly condemn the exclusiveness of the Lutheran Church have need to consider whether they do not pronounce double condemnation on themselves in that they accept and sometimes act upon the right principle, but

inconsistently shirk such action where the honor of God and welfare of souls most urgently demand its application.

The Lord has entrusted to His people the Word and Sacraments, and requires that these should be kept pure, that their office may not be hindered. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints"—Jude. 4. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves"—Matt. 7, 15. "Also of your ownselves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears"—Acts 20, 30–31. "I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them"—Rom. 16, 17. "There must be also heresies among you, that they which are approved may be made manifest among you"—1 Cor. 11, 19. "A man that is a heretic, after the first and second admonition reject"—Tit. 3, 10. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds"—2 John, 10–11. The existence and prosperity of the Church depends upon the preservation of the means of grace among us, and the supremacy of the Word of God must be maintained. We have that Word, and whether man teaches according to that word we can know and should know. That test we can apply, and that is the test the Lord commands us to apply. We must avoid them who persist in teaching otherwise than God's Word teaches. If these divisions and offenses arise, the responsibility rests with those who cause them by teaching contrary to the doc-

trine which we have learned from Holy Scripture, not with those who abide by the truth and avoid the teachers of error.

But it is not true that all who depart from the truth as it was restored in the Reformation and as it was declared in the Augsburg Confession are necessarily unbelievers, and that their organizations in opposition to the Lutheran Church are not churches and contain no Christians and bring no salvation. Our Lord, in commanding us to abide by the truth and to avoid those who teach error, does not say and does not imply that our obedience pronounces damnation upon all who do not agree with us concerning the doctrine of the gospel and the administration of the Sacraments, and those who impute this to us do so without justice and without charity. We apply the test which the Lord has given us. He judges the heart. Where there is such a confession as the Apostles' Creed, there is such a measure of truth that salvation is possible; and while some no doubt reject Christ when they reject the precious truth set forth in our Confession, there are no doubt others in erring denominations who heartily embrace Him and are saved by His grace. Such denominations are churches because they have truth unto salvation, which works effectually in some souls, notwithstanding the errors which beset them with dangers. And the Lutheran Church has always recognized them as churches, and never presumed to deny that the Holy Spirit does His saving work among them through the truth which they possess, notwithstanding the admixture of error; though the Lutheran Church never did and never will admit that error is of equal value and equal efficacy with the truth, or that churches rejecting important portions of the gospel are equally legitimate organizations with the Church that confesses and teaches the gospel in its completeness and purity. "As to the condemnations, censures and rejections of godless doctrines," says our Confession, in the Preface to the Book of Concord, "and especially of that which has

arisen concerning the Lord's Supper in this one declaration and thorough explanation and decision of controverted articles, these, indeed, should have been expressly set forth, not only that all should guard against these condemned doctrines, but also for other reasons, could in no way have been passed by. Thus, as it is in no way our design and purpose to condemn those men who err from a certain simplicity of mind, and nevertheless are not blasphemers against the truth of heavenly doctrine, much less, indeed, entire churches, which are either under the Roman Empire of the German nation or elsewhere; nay, rather it has been our intention and disposition in this manner to openly censure and condemn only the fanatical opinions and their obstinate and blasphemous teachers, which we judge should in no way be tolerated in our dominions, churches and schools, because these errors conflict with the express Word of God, and that, too, in such a way that they cannot be reconciled with it. We have also undertaken this for this reason, viz: that all godly persons might be warned concerning diligently avoiding them. For we have no doubt whatever that even in those churches which have hitherto not agreed with us in all things many godly and by no means wicked men are found, who follow their own simplicity and do not understand aright the matter itself, but in no way approve the blasphemies which are cast forth against the Holy Supper as it is administered in our Churches according to Christ's institution and with the unanimous approval of all good men, is taught in accordance with the words of the testament itself. We are also in great hopes that if they were taught aright concerning all these things, the Spirit of the Lord aiding them, they would agree with us and with our churches and schools to the infallible truth of God's Word." The great Church of the Reformation in her earnest contention for the truth of the gospel seeks only the glory of her Lord and the salvation of souls, and is grieved when others

reject that truth and cause divisions and offenses, but never presumes to judge their hearts or infer from their erring that all are lost.

The will of our Lord, as expressed in the passages of Scripture adduced, is to devout Christians a sufficient answer to the question, Why, if there are Christians in other churches, we cannot receive them, notwithstanding their rejection of some articles of our confession, and why, if the acceptance of the Apostles Creed is sufficient to guarantee the existence of a church, we cannot agree to set aside our glorious Augustana and work with other churches on that broad and simple basis. We will not urge that that would not help us, because it would still remain true that "there must be heresies among you that they which are approved may be made manifest among you." Our Lord's command, that we should confess His truth, contend earnestly for the faith, hold fast that which we have, and avoid those who teach contrary doctrine, is enough to show us what it is best and wisest for us to do, and should be enough for every soul that stands in awe of His Word. But even those who permit doubts to arise in their hearts ought to see the wisdom and mercy of our Lord's test when they look at the struggles of the Reformation and the blessings which were conferred upon the church and the world through Luther's inflexible adherence to the Word of God. The Evangelical church might have remained in unison with the Romish party if it had been willing to sacrifice the gospel truth which God enabled it to see and believe and confess, and to submit to the error and corruption and tyranny under which Christians were groaning. And it might have done this if the Lutherans had departed from the test of "agreement concerning the doctrine of the gospel" which the Lord prescribes; for it did not say, as the Lutheran church does not say and does not believe now, that there is not sufficient truth in the Romish organization

to render salvation possible, and that therefore there are no children of God in it and it is not a church. If we were bound only to that which is essential to salvation and thus only to the minimum of truth which is indispensable to render the existence of a church possible, the Lutherans might have remained in union with the Romanists, and the darkness and death might have continued to this day. And if only that which is absolutely necessary for the possibility of salvation must be contended for and insisted on as a condition of fellowship in the visible church, this principle of union would include Romanists now, as well as denominations of other sorts that have departed from the purity of the gospel; for Romanists too have still so much of the gospel truth as is essential to salvation, so that children of God are born there and they constitute a Christian church notwithstanding all the errors and abominations which must be laid to the charge of that church and all the dangers to which souls are exposed under the papal Antichrist. It is all a delusive fancy of human brains that in organizing churches or entering into visible Christian fellowship we must apply the invisible test of inward faith, or the nebulous criterion of the the possibility of salvation. We are neither to judge the hearts of men, nor decide how far men may possibly go in the denial of revealed truth without being damned, in order to make this minimum the creed of Christians; but are commanded to hold fast the truth of the gospel which God has graciously given us in the Bible and avoid those who teach otherwise, leaving it to God to judge who among those that follow error are not destroyed by it, but are believers notwithstanding the dangers to which they are exposed. Our Lord's rule is the only practicable one, and it is the only one that is founded as well in true faith as in true charity.

When there is a proper appreciation of the truth revealed in the Gospel for man's salvation, there can be no

indifference about its doctrines. These are of more importance than questions pertaining to the life, because the saving of the soul is not dependent upon the works of righteousness which we perform, but upon the righteousness of our Savior, which is revealed in the gospel, that we might be justified by faith, without the deeds of the law. When a congregation organizes, it must be on the basis of this revelation of the truth in Jesus. The great truths of the gospel were restored to the Church in the Reformation, and what is needful as a basis of union was set forth in the Catechisms and in the Augsburg Confession, and afterwards further elaborated and defended in the other symbolical books of the Ev. Lutheran Church. These contain the very truth revealed for all men in Holy Scripture, and set forth the doctrines of the gospel in which agreement is necessary unto the true unity of the church. But if some dissent from this sound scriptural teaching, and declare that they cannot see this to be the teaching of the Bible, maintain rather that in some points the Scriptures teach otherwise and that the Lutheran Church errs in her confession, what then? Then the believers stand by the Word which by the grace of God they have believed, and cannot in conscience do otherwise. They can unite with others on this ground, and on no other. If any one cannot unite with them on this confession, they are saddened by it and deplore it, but they cannot abandon their faith on this account. They exclude all who do not agree to this doctrine of the gospel, and let them answer for it on the judgment day that they have made divisions on this account. Is such exclusion based on the decision that the persons concerned are necessarily unbelievers and as such are children of the devil? By no means. Some no doubt are; of some the evidence is convincing that they are, because they declare that they will not submit to that which contravenes their judgment and feeling, even if the Word of God does teach it. But we

are not called to be their judges. What we are called to do is to maintain the truth as revealed in Holy Scripture and preserve it in the Church to the glory of God and the salvation of souls. Whether those who deviate from it are still Christians at heart or not it is not our business to judge. That they are not disciples of Christ is not the ground upon which they are excluded. The Lord has not made that the test for us, though that is the rule according to which the Lord, who judges the heart, includes in the invisible church or excludes from it. So far as that criterion is available it is of course utilized as valid; but it is not always available, and is by no means the one prescribed for our use. On the contrary, our Lord has referred us to the truth of His Word, and has made the reception or rejection of that in men's confession the ground of fellowship or exclusion. Faith, as an invisible thing, is the criterion for the invisible Church, where the Lord decides who is a member and who is not; confession, as a visible thing, is the criterion for the visible Church, where men must decide who shall be received as members and who shall not. The standard of such confession is the Word of God. If any one will not submit to its teaching, he is to be excluded, not on the ground that he is not a believer in Jesus unto the saving of his soul, but simply on the ground that he does not accept the truth as the Holy Scriptures teach it, whatever his internal condition may be. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them."—Rom. 16, 17. We are not called to pronounce on the condition of their hearts: whatever that may be, we are to avoid them. And this command to avoid them is not based on the simple ground that they are not Christians. There are reasons for it even where that ground would not be applicable. Whether they are yet at heart believers in Christ or not, they cause divisions and offences contrary to the doctrine

which we have learned from the Scriptures, and therefore they must be avoided. They must be avoided for their own sake, that the refusal of others to fellowship them may warn them against the error into which they have fallen and prevent them from pursuing it unto their final ruin; for all error is dangerous, and may eventually compass the destruction of those who receive it, even though it has not yet become effectual in undermining the soul's faith in Jesus as the Savior of the world. They must be avoided for the sakes of others, lest the evil should spread as doth a canker and the little leaven should leaven the whole lump. The matter has much to do with the salvation of souls, even if the offender should be saved "as by fire." There are others in whom the evil may become effectual unto death, and the Church is not charitable if it does not protect them against the ravages of sin. And the glory of God, to which no Christian can be indifferent, is involved in it. "He that teaches and lives otherwise than God's Word teaches, profanes the name of God among us." If he will not, when he is instructed and warned and entreated, cease to dishonor God by such teaching and living, the Church must exclude him from her communion, that she might not be partaker in the sin and that God may be glorified in His people. It is false to say that such danger to souls and such dishonoring of God can take place only when the false doctrine or the unholy living is of such a nature that the guilty person could not possibly be a believer, or that such endangering of souls and dishonoring of God must be endured in the congregation until it can be made plain to the sinning person and to all the persons sinned against that he is a child of the devil and is without God and without hope in the world. If a person will not hear and obey the Word, he erects a barrier between himself and those who accept it as their comfort and guide, and does so independently of the other question, whether by any possibility he may still be a believer and thus a member of the invisible Church.

Whether a Romanist or a Mason may yet, notwithstanding all his errings and faults, be found in Christ and thus in a state of salvation, is not the question that must first be decided when such a person seeks the rights and privileges of membership in our churches. Such investigations in the inner life of individuals is not what our Lord has committed to us. We are to avoid them which cause divisions and offences contrary to the doctrine which we have learned, to withdraw from every brother that walketh disorderly (Rom. 16, 17; 2 Thess. 3, 6), and to do this that we may not be partakers of their sin, that their evil leaven may not corrupt the congregation, and that the name of God may not be dishonored, leaving the judgment of their hearts to Him.

M. Loy.

## A SHORT HISTORY OF PIETISM.

### INTRODUCTION.

In sketching a brief history of Pietism it is necessary, in the first place, duly to inquire for the causes that gave rise to this religious movement. It is generally said that Pietism was principally a reaction against a barren orthodoxy and against certain evils in the Church prevailing in the seventeenth century, in discipline and life. But the causes of these evils must be traced back much farther, even to the age of the Reformation. When we go back to that eventful time, we will discover that these evils were in the main due to a variety of peculiar political conditions, as well as to the vague ecclesiastical polity of the Lutheran churches in process of formation.

Luther's ideal was a free Church, separate and distinct from the State. He taught that the Christian congregation, consisting of spiritual kings and priests, with the treasures

of the pure Word and Sacraments and its office of the ministry, had certain indefeasible and inalienable rights and privileges, over which the government of the political State has no authority or control. What Luther so ardently desired was a Church separate from the political organisms of temporal power—a Church in which the Word of God alone is the fundamental law. And this idea is clearly set forth in the twenty-eighth article of the Augustana. It is there affirmed that in former times some teachers in the Church improperly "mingled together civil and ecclesiastical power," and that from this "heterogeneous commixture extensive wars, rebellions, and insurrections have been produced." The shameless presumptions and arbitrary interferences of haughty and ambitious priests, who "presumed to dethrone kings and emperors at pleasure, and to place others in their stead," had been severely censured even before the Reformation, by prudent, pious and learned writers. Furthermore, it is said, that the signers of the Augsburg Confession and those agreeing with them, "for the purpose of consoling the consciences of men, had been compelled to point out the lines of distinction between the civil and ecclesiastical power. And they have taught that both powers, on account of God's commandment ought to be honored and sustained with all sincerity, as the two greatest blessings of God on earth." The duty of the bishops is to exercise the power of the keys. The power of the Church "is exercised and exerted only by the ministry. It can not by any means interfere with civil polity and government. For the latter relates to matters entirely different from the Gospel, and protects with its powers not the souls of men, but their bodies and possessions against external violence, by the sword and bodily penalties. Therefore these two governments, the civil and ecclesiastical, ought not to be mingled and confounded."

Owing to many peculiar and different political conditions

prevailing in Europe, and particularly in the German Empire, in the age of the Reformation, Luther's high ideal of a free Church, separate and independent from the State, could not be realized. The Peasants' War in Germany was detrimental in the highest degree to the great Reformer's principle, that the Church should be governed by spiritual power only. The adherents of the Evangelical faith, as citizens of the State and subjects of their rulers, were as a matter of course, protected in life, limb and property by the secular power, against their enemies among the Roman Catholics. Because the adherents of the Evangelical faith enjoyed this protection from many of the German princes, they in time became willing to let their princely protectors rule and regulate all ecclesiastical affairs. In course of time Territorialism became the prevailing form of Church government in continental Europe. The ruler, sometimes the sovereign of a petty principality, claimed the right to order and direct the ecclesiastical affairs of his handful of subjects. "Whoever rules in the State has the say in religion," became the governing principle with respect to religious matters. Formerly the Church ruled the State, but now things were reversed and the State lorded it over the Church. When the Roman Catholic bishops became obnoxious to the princes, they were deposed with little ceremony, and their episcopal powers passed over to their temporal rulers. "*Cujus regio, ejus religio*," became the maxim of politicians. Princes sanctioned and authorized creeds and confessions, established rituals, appointed ministers of religion, and held and administered the property of the Church at their own sweet pleasure without let or hindrance. Thus the Church became by degrees a department of the State, and the main purpose of religious instruction was to instil obedience, loyalty, quietness and industry into the subjects. The preachers were considered as officers of

the government, and it was expected that they would further the plans and policies of their princely patrons.

The bad effects of the government of the Church by princes and political rulers soon became apparent. The exercises of religious worship became mechanical and perfunctory and often degenerated into formalism. Preaching became chiefly intensely controversial and less edifying and hortatory than formerly. Christian every-day life and proper ecclesiastical discipline were sadly neglected. The interest of the people at large in religious matters decreased more and more. The State had usurped the powers of the Church, and it would not have been safe for the citizens or subjects to criticise the doings of the princes with respect to matters universally considered as belonging to a department of the State.

It is highly probable that Luther thought there were not at that time the proper elements among the people to effect a constitution or external formation of the Church according to his high ideal. He certainly believed that before any great changes could be made in ecclesiastical polity, the people required a careful, thorough, Christian training. And this could only be done by the constant, persevering, plain and simple preaching of the Word in all its fulness and purity. That was the main point with the great Reformer. In his eyes the pure Word and Sacraments were infinitely more than church constitutions and forms of ecclesiastical polity, however good and useful these may be. Then, again, we must consider that Luther, who earnestly desired that the purified Church might be at peace with the German Empire, was very cautious and conservative, and that he would not hastily have urged issues but imperfectly understood at that time, and which might have appeared dangerous to the peace of the German nation in a period of intense political agitation. Surely it was sufficient that Luther purified the Church and restored the Word of God

to its exalted position. This was more than forming elaborate systems of Church polity and drawing up constitutions for the external government of ecclesiastical affairs.

But notwithstanding all the varied difficult complications of the times, in Church and State, the Reformer never lost sight of his ideal. It was impossible at that time and under the circumstances then prevailing to introduce a complete system of ecclesiastical polity into the churches or congregations. Only what was absolutely necessary for the time being could be ordered. As a matter of the greatest necessity, Luther was anxious that inspections or visitations should be held in the congregations. In order to bring this about he, in 1527, appealed to the Elector of Saxony to appoint capable persons to attend to this matter. Luther based this appeal not on the ground of political duty, on the part of the Elector, but held, on the contrary, that the Elector was not bound to order a visitation of the congregations as a prince or temporal ruler, but as a Christian and a member of great influence in the Church, who should attend to this matter out of love to God and his neighbor. The Elector ordered this visitation only because it was a matter of urgent necessity, and not at all from political motives.

A provisional office of ecclesiastical supervision was instituted at Wittenberg in 1529, but not made permanent until 1542. This was the beginning of ecclesiastical government under the form of a Consistory. The difference between ecclesiastical and political power was sharply defined in the Constitutions for the government of the Church. The doctrine of the universal priesthood of all believers, and the right and duty of congregations to call their pastors, were earnestly maintained. Melanchthon wrote in 1543: "The supreme jurisdiction belongs in a peculiar manner to the Church. But the Church is not composed of teachers only, but also of a mass of other persons. Hence the

promise (Matt. 16) is not given to one order alone, but to the whole congregation."

The germs of an evangelical church government were contained in the earliest consistorial bodies. But now instead of a progressive development of first principles, a reaction soon set in. The rights of congregations were more and more ignored. In point of fact they existed in theory only. Even the privileges of the clerical members of the consistories were soon disregarded by the prince and the secular members. Consistories were soon looked upon as political judicatories and boards of control over the congregations. The supervision of all ecclesiastical affairs passed into the hands of the different princes of the German Empire, and the consistories lost their independence and became secular organs for furthering political projects.

Against this abnormal state of affairs protests and complaints were uttered by many ministers and writers. The Centuriæ Magdeburgensis, in its quaint language, says: "Instead of one pope, there spring up innumerable popes, who subvert justice and neglect judicial matters, in order to judge church-matters. They stay not within their proper bounds, but bind formulas of faith upon congregations by the power of the sword and scepter, by thunder and lightning. They attempt to justify their conduct by many pretexts, as for instance, that the government is the *custos utriusque tabulæ;* that it must settle disputes, drive out busybodies", etc. The theologian Chytræus complains in this wise: "The politicians accepted the Gospel through the teachings of Luther the more eagerly, that they might throw off the yoke of the bishops and seize the possessions of the Church. But now they no longer regard the servants of the Church, and judge over them all. Therefore the Church is now governed more by the courts than by the Word of God."

Similar complaints were made during the seventeenth

century; yes, even more earnestly and vehemently than in the preceding century. It was said that a new reformation of the Church was a necessity. Many projects were made to abolish the prevailing evils. But many of these plans were impractible and some of them unchurchly. Gottfried Arnold collected and published many of the complaints of that time against existing evils. A large number of prominent theologians bitterly lamented the sad condition of the Church, such as John M. Meyfart and John B. Schuppius. John Valentine Andreæ boldly reproved a dead formalism in vigorous language. He says: "It is a sad experience, which the true Church of God has always made, under the old as well as under the new Testament, that in addition to other conflicts and trials, she can only with great difficulty unite the pure doctrine with a pure, blameless life (in the person of her members), and that she cannot for any considerable length of time keep these two things in union." The pious Heinrich Mueller says: "The Christians of to-day have four dumb church-idols which they follow after, the baptismal font, the pulpit, the confessional, and the altar. They console themselves with their external Christianity; that they have been baptized; that they hear the Word of God; and that they go to confession and receive the Lord's Supper. But they deny the inward power of the Christian religion."

One of the most earnest and zealous writers who deplored the ecclesiastical evils of the times, was Theophilus Grossgebauer, pastor in Rostock, who died in 1661, not yet thirty-four years old. Although he justly deplored and reproved the corruptions then prevailing in the Church, he proposed plans and measures for correcting these evils not in harmony with the spirit of sound Lutheranism. Grossgebauer was, no doubt, a well-meaning, earnest, active and pious man, but deficient in experience and in that practical wisdom and conservative prudence so necessary in one who would reform Church or State. Many of his complaints about the sad

condition of ecclesiastical affairs were, no doubt, well founded. The pastoral care of souls was in many instances sadly neglected. The pastors, in many cases, paid too little attention to the life and conduct of the members of their congregations. Many a preacher, no doubt, supposed that he performed his whole duty when he preached the pure doctrines of the Church, without any regard to Church discipline. Sermons oftentimes were more polemical and controversial than edifying and hortatory. Religion was considered by many more a matter of the intellect than of the heart.

Whilst we admit that there were too often good and sufficient reasons for earnestly denouncing the evils prevailing in the Church at that time, we do not lose sight of the causes which produced these evils. The terrible Thirty Years' War had ravaged and devastated the German Empire. The life and morals of all classes of the people had sunk to a very low degree. The manners and customs of the times were rude. Poverty and want blunted the finer feelings of many, and almost obliterated their moral perceptions. The princes of Germany who, at the end of the Thirty Years War, became more independent, began to abuse their powers by tyrannizing over their subjects and furthering their petty dynastic interests, to the detriment of the common people. The Church, which in the eyes of the princes and politicians, was a mere department of the State, was obliged to suffer under the political pressure of the times.

Yet it cannot be denied, that during this dark period many learned and earnest and pious ministers labored zealously to bring about a better state of things. There were many eminent theologians who not only preached the true and pure doctrines of the Lutheran Confessions and ably defended them against all attacks from every quarter, but who also labored faithfully in restoring churchly discipline and Christian order in the congregations. The trials and labors and conflicts of these devoted men, who labored and

struggled to restore order out of the chaos into which Church and State had been plunged by the devastating war, have not been properly appreciated. They did what they could, being cramped and hindered on every side by petty princes and small politicians. Their labors were not without success. By tongue and pen these humble servants of Christ not only held and preserved the true and pure doctrines of the Church, but also inculcated the scriptural principles of a holy and pious Christian life, and thus became a leaven which permeated the sluggish mass of nominal Christians. Let us not lose sight of these facts, when inclined to pass judgment upon what is often decried as a dry and barren Orthodoxy.

By degrees the government of the Church passed into the hands of princes, magistrates, lawyers and politicians. It is true that consistorial forms were kept up, but the powers of the clerical members of the consistories gradually diminished. After a time the lay-element was ignored and finally there was no lay-representation in the consistories. More and more all ecclesiastical powers were exercised by the secular rulers. Princes issued orders and edicts in church matters, without once consulting the clergy. Pastors were removed or appointed in an arbitrary manner and parish-revenues were held, administered and disposed of by the governments. Imperial cities, as Nuremberg, Hamburg, Frankfort, Danzig, and others, abolished the clerical office of Superintendent, because it was feared that the exercise of this churchly office would be prejudicial to the State. The only privilege left the clergy was the gracious permission to hand in their humble and submissive petitions to the governments.

Already in 1621 the Wittenberg theologian Meisner wrote: "The Magistracy of Nuremberg is wholly intent on keeping for itself alone the right to appoint the pastors, without caring in the least for the consent of the ministry.

And now it comes to pass that a certain kind of preachers are placed at the head of the Church, lauded as *modesti spiritus homines*, not turbulent fellows, but modest men, who are willing to make compromises."

It is generally asserted that the orthodox ministers of that period did little or nothiug to bring about a better condition of the Church, to restore proper discipline, and to promote Christian piety. It is even said that the ministers were chiefly to blame for the decline of a higher and better spiritual life. But these assertions and charges are unjust. There are many instances on record that show how faithful and zealous pastors, who would have exercised church discipline, were prevented from doing so by the governmental authorities, by princes and noblemen, who usurped the rights and powers belonging to the Church and its ministry. In consequence of the ravages of the Thirty Year's War the congregations had heen very much neglected and the common people were greatly demoralized. But now, at the end of the war, when the ministers did all they could to restore churchly order and discipline and to revive spiritual life, they found their hands tied by the worldly rulers. It is certain that during the Thirty Years' War and afterwards many pious souls, both among the clergy and laity, deplored the evils existing in the Church and earnestly labored to remove them.

It is unjust so to represent the so-called period of Orthodoxy as to make the impression that there had been no spiritual activity in the Church. It is true that the preacning of that time was often more polemical and controversial than hortatory. But this fact can be readily accounted for on the ground that errors of various kinds were constantly disseminated by fanatics and sectarians of the most dangerous kind. It was certainly the sacred duty of the orthodox ministers to watch faithfully over the purity of the doctrine, and earnestly and manfully to defend it against all errorists.

It is true that the controversies within the Lutheran Church had been adjusted by the official adoption of the Formula Concordiae, but such sects as Separatists, Theosophists and Mystics were continually disturbing the Lutheran Churches. But a far greater enemy to the pure Lutheran doctrines was the insidious Syncretism of George Calixt, which greatly hindered the orderly development of Lutheranism by introducing a false and deceptive union, leading to indifference and latitudinarianism.

The zeal of the orthodox ministry of that period in watching over the purity of the doctrine was certainly commendable. The pastors could not express themselves freely on such practical matters as Church government and the proper exercise of discipline in the congregations, because they were restrained and hindered on every side by the usurped authority of princes and magistrates in ecclesiastical matters. Hence it was that the preaching of that day became almost exclusively didactic and polemical. As the ministers were restrained by the governments from preaching on church discipline and other matters connected with it, we need not wonder that in many instances sermons became, as it were, one-sided, and that whilst proper stress was laid on doctrinal purity, purity of life was too often neglected.

The Lutheran theology of the seventeenth century produced the grand dogmatical works of Hunnius, John Gerhard, Calov and Quenstedt,—honorable and enduring memorials of that time. But a considerable number of ministers, it appears, believed that it was enough to preach the pure doctrine and to refute the errors of that day. To urge the hearers to live a pious, Christian life, in agreement with the pure doctrine, was often neglected or ignored. The sermons of many pastors became more and more extremely controversial, even on minor points, and often degenerated into gross abuse of opponents. This often caused great dissatis-

faction among the hearers, and had the effect of driving many into fanatical sects, such as the Separatists, Theosophists and others. There was considerable artificiality in the sermonizing of that day. Abstract dogmatical points were often discussed on the pulpits with great ingenuity and acuteness. The pulpit rhetoric of the day was often stilted, unnatural and bombastic, in agreement with the spirit of the age.

On the other hand, there are numerous instances showing the pure, evangelical plainness and simplicity of many orthodox ministers. These learned, faithful and devout servants of Christ not only preached the pure doctrine, but in connection with it urged their hearers to live godly lives. Jacob Weller, the chief opponent of the Syncretism of Calixt, called by Spener "that godly court-preacher," said that the old Scholastic theology had been driven out at the front door by Luther, but had now been admitted again into the house at the back door. He (Weller) was for driving out this theology again and restoring the theology of the Bible. Huelsemand said, "As the impiety of our day is so great we must devote more diligence to bettering morals than to refuting the heretics. We should therefore not dwell too long on mere didactics, but give more space to the improvement of morals."

With reference to the people as a whole, in this period, Tholuck says that the Christian religion was an essential part of their life, and that the institutions of religion embraced and permeated every relation of life. The Bible, and Postils on it, were diligently and devoutly read by many, high and low. Devotional services were held in many families and holy Communion was generally observed by all classes. A proper reverence for religion and its institutions and duties was prevailing among the people. All this could not have been possible, had the ministry of that day been so utterly indifferent to a practical Christian life, as has been frequently asserted.

Yet it cannot be denied that there were many evils and wrongs, which had by degrees crept into the Church, and now greatly hindered its influence in trying to promote Christian life. The religion of many was merely external and mechanical. Great and increasing indifference prevailed among the common people with respect to the government and discipline of the Church. With many professing evangelical Christians it was a period of barrenness and leanness of formalism and religious decline.

As to the causes which led to these sad conditions Dr. Heinrich Schmid of Erlangen, when treating of this period in his History of Pietism, says: "That time entered into an inheritance of evils which had taken rise in the period of the Reformation. These evils had vastly increased under a great variety of unpropitious circumstances. As the principal evil we must designate the false position assumed by the temporal governments over against the clergy and the congregations, and this evil became the mother of others. It is true that the clergy did not fail to put forth efforts to remove these evils, but the means at their command were insufficient, and, besides, the clergymen fell into a kind of one-sidedness which called forth new evils."

A new, important religious movement was imminent. The evils and frailties of the times in religious things, were plainly seen and earnestly deplored by many faithful ministers and members of the Lutheran Church. It became necessary to hold up, as it were, a mirror before that age, in which it could see all its frailties and deformities. It became necessary to awaken within the Church an earnest desire for a pious Christian life and conduct.

This new movement which was then impending is called Pietism, and its chief promoter was Philip Jacob Spener, whose life and achievements must be duly considered, if we would form a correct opinion of the religious developments of the time in which he lived.

P. A. PETER.

# A STUDY OF WITCHCRAFT.

BY REV. R. C. H. LENSKI, A. M.

## B. FORMS OF WITCHCRAFT OTHER THAN THOSE MENTIONED IN THE BIBLE.

### INTRODUCTORY.

§ 29. In connection with the mention of witchcraft as found in the Bible, we have already touched upon a few related forms found in mediaeval and present times. Turning now to a brief survey of these forms not mentioned in the Bible, we find ourselves entering a veritable wilderness of hideous things. In the first place, superstition and sorcery are inseparably mingled in this mass of godlessness. The line of division between the two can only be partially drawn. There seems to be scarcely anything either in nature or in man and his home that has not in some way been drawn into the circle of magic. Nothing is too small, nothing too great for superstition to touch, or for sorcery to abuse. Again, as it is impossible in thousands of cases to point out where the superstition ends and the real witchcraft begins, so it is also impossible, at least for us, to find any inner order or laws affording lines for a proper division of the various kinds of sorceries. The devil loves disorder, and certainly exhibits it abundantly in that mass of abominations at which we now glance. We offer in the following paragraphs only a few gleanings from the immense fields of sorcery, leaving untouched all those varieties of the evil art peculiar to barbarous nations.

### FORMS OF DIVINATION.

§ 30. The morbid desire for knowledge of the future has produced many forms of divination. They are all more or less a mockery of divine prophecy. The latter is always

a miraculous gift of God, divination an art of man forbidden by God.

The beginnings of divination are found in *omens* and *signs*. There are signs in the heavens, such as comets, the *aurora borealis*, meteors, color of the sun, shape and color of the clouds, etc. Storms, snow and rain portend various things. The rainbow, the will-o'-the-wisp, the spider threads that fly at autumn, have all been thought to indicate future events. Animals furnish an abundance of signs; for instance, the dog, the horse, the hare, the cat, the fox, the wolf, the hog, the sheep, the mouse; birds likewise, the owl, the stork, the dove, the swallow, etc.; in the same way insects, beetles, the cricket, the spider; also plants, beans, peas or cloves marked in one way or another, potatoes, hazel-nuts, etc. Then there are ominous signs in man himself, in children, old women, the first person one meets, etc. When a murderer approaches the dead body of his victim, blood flows from the wounds. To be called back is a bad sign. To receive the first money on market from a young person is a sign of good luck. Of signs there is really no end. There seems to be nothing which did not or does not at some place or at some time prophesy this or that. From the cradle to the grave man is surrounded with signs. All peculiarities in himself, all happenings around him are signs. And these signs are still remembered and heeded even among enlightened people. Should thirteen perchance sit down at table together, most of them would feel a secret dread. This mass of signs does not belong to witchcraft proper; it is mere superstition, but it is the basis of witchcraft. If the secret belief in signs and omens could be rooted out, sorcery would itself receive the death-blow. In speaking of superstitious signs we must be careful to distinguish them from so-called premonitions or presentiments —*Ahnungen*. The latter are always inward thoughts and feelings arising involuntarily in the heart, the former mere outward indications.

The observing of signs is followed by the *production of signs.* Man uses certain means for finding out what is hidden or what is future. This is divination as a practical art. Here superstition merges into sorcery.

We have mentioned the casting of lots. Wuttke gives a list of some hundred similar practices, most of them trivial. We instance the following. A girl picks up a handful of gravel out of flowing water on Sylvester-eve and counts the pebbles she holds; if the number is even she will marry the following year, if odd she will remain single for some time; if she find a worm among the stones, she will have an illegitimate child. *Cleromancy* is the art of throwing dice or small bones and observing the points or marks that turn up.

Somewhat more sinister is divination by laying cards according to magical rules and judging future events by the combinations that result. *Kartenlegen*, Wuttke tells us, is too well known in Germany to require any lengthy description. The art is practiced by old women, and generally for pay.

Again we meet a divination by means of books. They are either opened at random, or a needle is thrust into them and then the volume is opened to the page and place where the needle-point left its last impression. Bibles and hymn-books were so used, and the older the books, the better they were suited; and if they were heirlooms, they were thought to be especially suitable. In ancient days Virgil's verses were so used, the *Sortes Virgilianæ* finally gave the great poet a reputation for sorcery of which he in his day little thought. From the character of the page or verse thus found forecasts were made and answers to questions obtained. This is the art of *Stichomania*, to which is closely related *Geomancy* and *Punktieren*. Points or dots were made in rows or at random, then from the odd or even number of the dots in rows or from the lines indicated by

the scattered dots, divinations were made. The name *Geomancy* refers to earth upon which pebbles were cast; from these as from the dots on paper conjectures were drawn.

Divination by means of mirrors, *Catoptromancy*, was extensively practiced even by the ancients. "Pausanias says that this method was in use among the Achaians, where those who were sick and in danger of death, let down a mirror, or a looking-glass, fastened by a thread, into a fountain before the temple of Ceres; then, looking in the glass, if they saw a ghastly, disfigured face, they took it as a sure sign of death; but, on the contrary, if the face appeared fresh and healthy, it was a token of recovery.* Later on such divining mirrors were supposed to receive their powers by being held before the face of a corpse. And Wuttke reports the following mode of procedure.** A small mirror, having a slide to cover its face, is bought without dickering. Then, as soon as a woman dies in childbed and is buried on Good Friday, the owner of the mirror goes clad only in a mantle, at eleven o'clock at night, to the cemetery wall, drops the mantle, leaps naked over the wall, digs a hole in the grave of the dead woman, puts the mirror into this hole, face downward, in the name of God the Father etc., then goes back backwards, his eyes turned toward the grave. This must be done for three successive nights. In the third night the owner of the mirror will be surrounded by darkness and lightning will flash. He must draw out the mirror, in the name of the devil this time, press the glass side to his body and walk backwards. He will be attacked by the devil, but will nevertheless possess a mirror, in which thieves, witches, etc. may be seen. All mirrors are supposed to have strange powers and to show wonderful things at certain times.

But not only mirrors were thus used, any highly pol-

*Ennemoser, *ibid.*, Vol. II, p. 455.

**Page 229, etc.

ished surface, the bright inside of a golden cup, the shining sides of a crystal, or the varying hues of a glass globe answered the purpose. Frequently vessels filled with water or ink poured into a child's hand were employed.

In France under Louis XIV, a glass of water was taken to mirror future events, and it is said that the Duke of Orleans was thus informed that he would become Regent of France. M. Schele DeVere reports an interesting story about a Lady Primrose who saw her faithless husband going to the altar to marry another lady in a distant land, all with the most wonderful distinctness—in a magic mirror.*

*Dactyliomancy* is divination by means of a ring. A ring suspended by a thread, was spun around over a round table having on its edge the twenty-four letters of the alphabet. Certain motions of the ring would point out certain letters, and from combinations of these divinations were made. Much else went with this practice. Closely related to it is the art of divining by sieves, *Coscinomancy*. Only such were taken as had come to the owner by inheritance. According to Wuttke, an inherited key was put into an inherited book, the inherited sieve hung to the key at the edge of the table; then the names of suspicious persons were repeated, while the words were uttered: "Little sieve, little sieve, tell me all!" When the right name was spoken the sieve moved. In a similar manner stolen goods and hidden treasures were discovered. Sometimes a wagon wheel was employed, the wheel was turned while the names of probable thieves were recited, and when the right name was uttered, the wheel stopped. Or a circle was drawn, the names of suspected persons written within, and a pair of shears turned rapidly on one of its points in the center of the circle. The name toward which the shears fell was the one sought. In yet another fashion, the circle was divided in twenty-four equal

* Modern Magic, p 276, etc.

parts, and a letter of the alphabet put into each, and a grain of wheat upon each letter. A cock was placed within the circle and careful note taken of the grains he picked. The corresponding letters furnished the divination. "It was thus that Libanius and Jamblicus sought who should succeed the Emperor Valens; and the cock answering to the spaces *θ E O Δ*, they concluded upon Theodore, but by a mistake, instead of Theodosius."* Valens had so much faith in this prophecy, it is said, that he caused a number of persons in high standing, whose names began with the four letters, to be killed, overlooking, however, Theodosius, in whom the prophecy was fulfilled.

Palmistry or *Chiromancy* is the art of telling fortunes by means of the lines in the hands. The *Zingari* are adepts in this, indeed the gypsies have spread this art over a great part of Europe. Certain learned men† made an examination of many hands, and found in their peculiarities and lines various traits of character quite plainly indicated. Sensuality is thus easily noted. They attributed the peculiarities they found to the seven planets, thus mixing in astrology. Yet they succeeded in reading character from the hand with some accuracy. But this is not gypsy fortune-telling. The gypsy works rather by intuition. He may have his set of rules, there are many of wide application, skillfully arranged. But in making his divination he takes the whole person, eyes, face, bearing, dress, everything into account, and gradually by practice attains a certain *power*, which he himself is unable to analyze. "Nor do they all get there. * * * * Sometimes this wonderful power of prediction and of reading thought and quickly finding and applying rules falls into the hands of a genius".‡ In such cases marvellous things are accomplished. Such a genius in *Chiromancy* may

*Ennemoser, *ibid*, Vol. II, p. 453.

†Astemidorus, Fludd, Johannes de Indagine, etc.

‡Leland, *Gypsy Sorcery*, 184.

tell us striking things of our past lives, and may make equally striking predictions as to the future. Many interesting stories of this kind of divination are told.

By *Onomancy* the letters of a person's name were used for divination, and this art was much practiced. "It is a frequent and no less just observation in history that the greatest empires and States have been founded and destroyed by men of the same name. Thus, for instance, Cyrus, the son of Cambyses, began the Persian monarchy, and Cyrus, the son of Darius, ruined it; Darius, son of Hystaspes restored it, and again, Darius, son of Asamis utterly overthrew it; Phillip, son of Amyntas, exceedingly enlarged the kingdom of Macedonia, and Phillip, son of Antigonus wholly lost it. Augustus was the first emperor of Rome, Augustulus the last. Constantine first settled the empire of Constantinople, and Constantine lost it wholly to the Turks".* Luther's name was treated by Romanists according to *Onomancy;* certain predictions of the Apocalypse, as they figured it, corresponded to the numerical value of his name.

There is also a kind of sympathetic clairvoyance, whereby both the disease of some distant person and the medicine necessary for its cure are divined from a lock of hair or some other personal token. Besides the above varieties we may mention *Axinomancy*, divination by axes or hatchets, *Arithmomancy*, by numbers, *Chilomancy*, by keys, *Alphitomancy* or *Aleuromancy*, by flour, *Capnomancy*, by smoke, *Gastromancy*, by ventriloquism, *Lithomancy*, by stones, *Eychnomancy*, by lamps, *Ooscopy*, by eggs, *Onycomancy*, by oil, soot, or wax on the finger nails, *Pyromancy*, by fire, *Cledonism* or *Ornithomantia* by birds.†

Second sight is the power of simply seeing what is happening at the present moment at some distant place, or what will happen in the near future. By an "infernal magical

*Ennemoser, *ibid.* Vol. II, p. 458.

†Cf. Ennemoser, *ibid.* Vol. II. p. 204.

sacrifice of cats," called the Taigheirm, this power of second sight was secured in Scotland. But the means of procuring it was too infernal for many to attempt it. Many accounts of isolated cases of second sight are found and their explanation is difficult. Again, some men are gifted with an exceedingly rare and strange power nearly allied to what is commonly termed second sight. We refer to the predictions of M. Cazotte, who foretold the terrible fate of a whole company of people in high positions, six years before the French Revolution and the Reign of Reason. The prediction was very striking and detailed, against all probability at the time, and its fulfillment has not been denied. Again, Zschokke, a popular writer, gives us an account in his biographical work, *Selbstschau* of an exceedingly strange gift. Upon meeting an entire stranger he would see a picture of the man's whole past life rising before his mind's eye. The truth of these visions was frequently tested. Yet they came only occasionally. Zschokke met only one other man, an old lemon merchant, who possessed the same power. Much is said of second sight with refereuce to animals, more than science has ever yet explained. It is said of storks, which return every year to their old nests, that they sometimes leave them, and the houses upon which such nests are built are invariably burned during that summer.

### FORMS OF HURTING BY WITCHCRAFT.

§ 31. Although the Divine Record is silent concerning evil and malicious sorceries, no end of them has existed in past ages, and large numbers still exist. These pernicious forms of the evil art are all more or less connected with the author of evil himself. We are now among the arts of hags and witches, such as Shakespere pictured, and as the popular mind still conceives. These are the blackest forms of witchcraft.

There is in the first place *the evil eye.* This awful power for evil was known and dreaded far and wide. By the evil eye is meant not the natural power of a penetrating or piercing eye, or the power of the superior mind that looks through the eye, but a magical power, which may work even irrespective of the owner's will. Some have the evil eye from birth on, others acquire it by sorcery. Generally persons whose eyebrows are grown together, who have dark, piercing, reddish, bleary eyes, especially hags, gypsies, Jews, etc., are supposed to possess the evil eye. It was thought that Pope Pius IX. had it. Children were most frequently bewitched by it, the deadly glance inflicting secret disease, *Abzehrung*, a wasting away. Even good people might have this demon-power of the eye, causing everything they cast their eyes upon to be blasted or inflicted with evil. Yet by turning a second glance upon the person their first look had harmed, they could counteract the evil influence. Chas. Leland gives a number of charms against the evil eye, used by the gypsies, *Gypsy Sorcery*, p. 51, etc.*

*Bewitching by words and charms* was extensively practiced. One form of it consisted in simply *praising* a person or animal for its beauty or strength or other good qualities, and the result would be disease and death. This was called *Berufen.* Also of this form of sorcery children were thought to be the chief victims. The harm was greatest when the child was praised while asleep. To wish a hunter good luck when going out to the chase would cause him to miss every shot. Probably words of thanks work like words of praise or good wishes, as a plant or tree received as a gift, must be received without thanks, else it will not grow and thrive. The evil result of praising might follow even when no evil was intended by the person speaking. Many people, therefore, heard praise only with secret dread, and sought to

*Cf. Wuttke, *ibid.*, in different places.

shield themselves against possible harm by some counter-charm.

Hurtful charms of all kinds were used for working evil, and this sort of sorcery is termed in German *Besprechen*, *Beschwoeren*. The magical power of the charm was supposed to inhere in the words themselves, apart from their meaning. The charm was therefore never invented by the sorcerer, but was learned or inherited from others. It was not necessary that the words should express good sense, the magic power did not depend on that. Again, the charms were generally pronounced in a low tone of voice, the sorcerers, as the prophet already declared, peeped and muttered. A number of charms came down from heathendom, but generally even the most ancient were embellished in later times with Christian elements, notably the name of the Trinity, the names of the apostles, the sign of the cross, breathing upon, etc. But in some instances when charms to which God's or Christ's name was attached would not work, we are told, their repetition with the devil's name attached would surely do the work. This indicates in what sense the divine names were employed.

There are two kinds of charms known, one simply *commanding* whatever the sorcerer desired. This comes nearest to blasphemy, and is a mockery of the Almighty God. The other is a *reciting or describing*, for instance, a charm against burns: "Our Lord Christ and St. Peter went over the land and saw a fiery brand, in the name of" etc. In such charms there seems to be, in the mind of the people, a sort of secret correspondence between the thing recited and the result to be wrought.

The catalogue of hurts which may be induced by charms alone or by charms connected with something else, is very extensive. Cattle are thus bewitched, they tremble or sweat exceedingly, and gradually decline and die. Vermin are sent to plague people. In one instance, it is told, all the cater-

pillars in an entire village were bewitched and filled the garden of one of the villagers. But it is useless to make a list here of all the evils which may be wrought by charms.

If the mere glance of the eye and the repetition of some form of words is so powerful for evil, all sorts of *doings* will be no less powerful. Nakedness is very effectual in sorcery, doing things backwards likewise, breathing upon persons, spitting, walking around the object to be bewitched, fumigating, burning, shooting, and the like. If a piece of sod upon which a person has stood with naked feet, is taken up and put behind the fire-place to wither, the person who has stood upon it will decline, wither and die also. Milk may be drawn from distant cows of other people, by striking an ax into a beam and going through the motions of milking; the same is done with a nail, a rope, a broom, a peg, etc. Quarrels are raised between people by getting dust from the place where two dogs have fought and scattering it about. A person's strength may be robbed by the following charm: "I, N. N., do breathe upon thee, three drops of blood I draw from thee, the first from thy heart, the second from thy liver, the third from the strength of thy life; therewith I take away thy strength and manhood, in the name" etc.* To be able to steal with impunity the intending thief must sneak into a house, in which no one has died during the last year, during the ringing of the bells on Sylvester-eve, and must carry off without being detected a piece of fire-wood.

Decoctions are brewed for purposes of sorcery, sometimes containing the most horrible ingredients. There are forms of sorcery for making compacts with the devil himself. And Wuttke informs us that these things are not entirely past even in our enlightened days. "Subscriptions with blood still occur, although there is a mystery in this hard to penetrate. There are persons who think they have signed themselves over to Satan with their own blood, but I

* Wuttke, *ibid.*, p. 253.

could never find out exactly, how much of their crime was real, how much of it self-delusion, how much of it performed with clear consciousness. That there are certain corporations, who seek disciples for their secret arts, initiate them with awful ceremonies, accomplish marvellous things, at least apparently, killing at a distance and exerting every influence, of this I received certain knowledge a few months ago from a young man, who had already entered the lower degrees, but when it came to the utmost, became suddenly terrified in conscience, uttered pious words, and fled in dismay. No man is able to imagine the horrors he reports."*

Much more might be added concerning the raising of storms, inflicting disease and harm upon men and animals, preventing the conception of children, blasting fields, and the like. But we pass on.

FORMS OF HEALING AND HELPING BY WITCHCRAFT.

§ 32. Here again the variety is endless. We have already mentioned how a second glance of the evil eye cured the harm produced by the first.

By far the largest and most interesting of these forms of healing and helping are the so-called *sympathetic* charms, *Symapathie*. Wuttke gives us a whole list of them—*D. Deutsche Volksaberglaube*, pp. 158 to 165. Here are charms against fever, skin-disease, sleeplessness, gout, dislocations, eye-troubles, bleeding, tooth-ache, worms, erysipelas, inflammations, warts, bites, burns, etc.; also fire-charms and and charms for banning thieves so that they will be unable to move from the place. The following is said to stop bleeding: "In God's garden three roses stand, the one is called God's goodness (*Guete*), the other God's blood (*Gebluete*), the third God's will; blood, I command thee, be still, in the name," etc.; or, "Upon the grave of our Savior Jesus

* Quoted in Wuttke, *ibid.*, p. 244.

Christ three roses grow, the first is white, the second red, the third is God, who stills thy blood." The following is dangerous to thieves: "Thirty-three angels were sitting, they wanted to wait upon the Virgin Mary's only child; they saw from afar the thief stealing Mary's dear child: they would not hide it from the Virgin Mary. Then said Mary to Peter: Peter, bind; Peter, bind; Peter, bind! Then said Peter: I have bound with Jesus Christ's hands and with his holy five wounds. The thief, that steals this, must stand like a stick and look like a ram, his courage grow black, his eyes change, and begin now to count all the steps on earth, all stones in the hills, all drops falling from heaven, all leaves upon the trees, all sands in the ocean's deep — this grant St. Colagest, etc. And now stand till I see thee with my bodily eye and give thee furlough with my bodily tongue, this grant," etc. The horrible blasphemy recurring in these formulas is apparrent, yet they are found in endless variety. Among Romanists little or nothing is done to destroy them. The Romish priests are themselves looked upon as powerful charmers by virtue of their office. This is found in many localities. The idea in all sympathetic cures seems to be that a bond of union exists between the most dissimilar and disconnected things, a mysterious sympathy extending to everything about us. Whatever, therefore, is done in the one thing, extends also more or less fully by virtue of this sympathetic union to the other, though at times the influence is reversed and produces the exact contrary. There is a grain of truth in this, yet it lies so deeply buried amid absurdities, that it is strange how tenaciously sympathetic formulas have been preserved among the people.

Written charms have been much esteemed; these are carried upon the breast, over the navel, etc., they are even swallowed so as to be real effective. Written charms for shielding the wearer against sword and bullet in battle are especially frequent. Most of them are nothing but utter

nonsense, yet they are used with great confidence. The *Abrakadabra* was considered a powerful charm, it was generally written in the following manner:

A B R A K A D A B R A
A B R A K A D A B R
A B R A K A D A B
A B R A K A D A
A B R A K A D
A B R A K A
A B R A K
A B R A
A B R
A B
A

Likewise the Hebrew names of God, *Adonai*, *Elohim*, *Schadai*, and the Tetragrammaton were looked upon as magical. The letters C + M + B are found in many formulas. Prayer-books and the like were carried to protect the bearer. In many such old volumes, as I have myself seen, there are different charms written upon the fly-leaves and carefully preserved.

Healing, by measuring the sick person, is an ancient mode of cure. The patient lies down flat upon the ground, face downward, his arms extended. Then he is measured with a cord or with a straw from hand to hand across the back and from head to foot. If the two measurements are alike or vary but little, there is great hope of recovery, if they vary greatly all hope is gone. The woman who measures makes crosses and mutters charms while she performs the work. At times also the patient has to repeat some formula. Frequently new-born children are measured to see whether all parts are correct. In case they are not, sorceries are resorted to, the house is fumigated, etc.* Cases have been found even among enlightened people where sick

* Wuttke, *ibid*, 320.

children were measured by wise women. A red piece of twine was used, and this, after the measurement was taken, was put away somewhere to rot. As it rotted, so the disease was to pass away.

There are countless superstitious ways of getting rid of diseases. They are transferred to something else, buried, hidden away, flooded away, etc., etc. A disease may even be eaten up by the patient and thus destroyed. And there is scarcely a single disease omitted from the list.

### CONCLUSION.

§ 33. A few forms of sorcery might yet be mentioned which cannot be classified under the head of divination, or hurting, or healing. But they are mostly of minor importance. We mention the hideous superstition of were-wolves, the shooting of bullets through the sacramental wafer for the purpose of securing never-failing accuracy, the assumption of various animal forms on the part of sorcerers, etc. These we need not describe.

There has as yet no satisfactory history of witchcraft or magic been written. Ennemoser's *History of Magic* is valuable, but lacks in many respects. A few popular books on the subject are found, but they make no claim to completeness, and are meant mostly for the general reader. Different writers have compiled the superstitions and sorceries of different lands and localities with considerable zeal and care. Wuttke's work on German superstition is probably the best. Thus great quantities of material are gathered, but the master is yet to come who will work the whole up as it deserves to be.

(TO BE CONCLUDED.)

## CURRENT THEOLOGICAL AND RELIGIOUS THOUGHT.

The charge so frequently made that the Roman Catholic system of religious thought and ecclesiastical life is little more than a modernized paganism, seems at first glance a hard accusation. Yet again and again have finished students of the Church of Rome and her ideas and ideals drawn attention to the extraordinary likeness between her tenets and teachings and those of the heathen religions which she supplanted. Almost unconsciously do even the official utterances of the Roman Catholic furnish fresh evidence for this opinion.

At the official close of the papal jubilee year of 1893, which occurred on the 19th of February 1894, the Executive Committee having had in charge the conduct of this jubilee, publish a programme the very opening sentence of which smacks of old Roman religious edicts. We read here that the Central Commission render thanks "*a D. O. M.* (*Deo Optimo Maximo*) *et alla Vergine immaculata.*" As is well known the letters D. O. M. was the standing designation of Jupiter as the ideal head of the Roman Empire and its Protector in the Capitalonian temple, at whose side sat the two female divinities, Juno and Minerva, occupying their thrones. Their place is now taken, according to the Encyclica of September 1893 by the Virgin as the "Regina coelestis," of whom Tasso, in his "Jerusalem Delivered," XI, 7, speaks as the "Mother of the God man occupying the throne on the right." Pius IX. has clearly expressed his views on the subject by having painted in the Sacred Apostolic Palace a picture representing the papal Olympus. In the center sits the Virgin Mary as the queen of heaven, equal in size with the pictures of God the Father and of Christ, the three thus practically constituting a new trinity.

The Program already mentioned, assigned to the Madonna the lion's share in the jubilee. It speaks of the solemn mass to be celebrated on the 19th of February by all priests for the triumph of the pope, which indicates that such a mass has practically taken the place of the sacrifices formerly brought for the welfare of the Emperors. In the Papal Encyclica the cult of the Heavenly Queen is urged upon the people as "the faith inherited from the fathers," and the statement is added that the pope has from God received the supreme control of religion, whose duty it is to see to it that this faith is maintained in its purity. Not as the supervision of the Roman Catholic Church, but of "religion" as such is claimed, in other words the pope is the *Pontifex Maximus*. This was the title which in ancient Rome was assigned to the official head of the priestly orders and ranks. His chief function was to be final court of appeals in all religious affairs and he was the head of a large hierarchy. This Romish Pope is addressed by Symmachus the well known praefect of Rome and the contemporary of Ambrosius, with the title "Sanctitas Vestra" (Your Holiness), Epis. VI. 3, which title the Roman pontiffs later claimed for themselves. Leo I. in one of his sermons, 27, rebukes the *spiritus paganitatis*, spirit of paganism, that was in his day, i. e. in the fifth century, becoming rampant in Rome, which rebuke is re-echoed by Bonifacius in a letter addressed to Pope Zacharias. A warning of this sort would in our day and date certainly be in place again.

Martial, the court poet of Domitian, in his Epigramms, X. 72, says: "Go to the Parthians and, as you kneel down, kiss the feet of the kings dressed in finely-embroidered raiments." Seneca, in his De Benef. II, 12, declares it to be a "*Persica Servitus*", or piece of Persian servitude, when Caligula caused his feet to be kissed. Yet the popes have introduced this custom in their own courts.

The Superior Priest of the Dea Syria, honored and

revered throughout the whole ancient world, according to the satyrist Lucian, bore upon his head as a mark of his office a golden tiara, a covering worn by no one else except the priest of the Magna Mater and the Roman Pope. The kings of Egypt and of Babylon on special occasions had themselves carried around on golden tables, with servants at their sides with peacock fans, just as this is done by the "Vicar of Christ" on earth to the present day, and by him alone.

The official staff of the bishops corresponds entirely to the staff of the Roman augurs (lituus), which they used in the act of consecration. Mention of this is made already by Ovid in hisFasti, VI. 375.

The Mosaic law forbade the priests of Israel the tonsure of the heathen priests (Lev. 21, 5), which in later years was the characteristic mark of the priests of Isis in Rome. The Vatican has adopted this custom of oriental heathendom, and the members of the papal hierarchy belong to the "hosts of the shorn", which term Juvenal applies to these Isis servants. St. Jerome in his commentary on Ezekiel declares the tonsure to be a purely heathen custom, which Christians should not adopt.

The practical deification of the Madonna makes it possible for her, as was the case with the good "demons" described by Plutarch, to reveal herself, as this is done, e. g. at Salette and at Lourdes, and to make her wishes known also through dreams, which revelations receive official sanction and acceptance.

---

A PROMINENT German writer once stated that the victories of Sadowa and Sedan were won by the German schoolmaster. This was his way of saying that the intelligence of the people was an all-important factor and force in those great achievements. And in fact no other country on the globe contains so small a percentage of analphabets as

Germany does. As seen from the reports of recent years in the Southern and Western districts the number of those who can neither read nor write is practically *nil.* In Saxony the percentage is 0.2; in Bavaria, 0.4; in Prussia, 0.6 (on account of the Polish districts), of other countries Norway stands highest with 0.3, followed by Finland with 1.9, England with 0.5, France with 9.5, Austria with 26.6, Italy with 42, Russia with 78.3, Servia with 79.5, Rumania with 82, and Bulgaria with 85 per cent of population who are analphabets. Data like these demonstrate that no other nation has succeeded like the German in establishing schools for the popular education throughout the length and breadth of the land. She has, in fact, come nearer to realizing the ideal in this regard than has any other people. According to the latest reports the number of public schools in the Empire is 56,563, taught by 120,032 teachers, of whom 13,750 are women. The total attendance is 7,925,688, and the cost of maintenance annually about 250,000,000 marks (1 mark = 25 cents). This makes an average of 16.03 pupils for every 100 inhabitants and one school for each 874, and 66 pupils for each teacher, at an expense of 30 marks, 58 pfennig per child each year. The male teachers averaged an annual income of 1450 marks, the female of 1175.

Germany's leadership in higher education is recognized at all hands. In fact, in this respect she is the teacher of the world. Her institutions, methods, manners and ideals are the models for all civilized nations. No one is more willing to acknowledge this leadership than America. Of the 28,053 immatriculated students at the twenty-one German universities during the summer term or semestre of 1893, the foreign contingent, literally from every cultured land and clime under the sun, numbered 1924. Of these nearly five hundred were Americans, the pick and flower of the American college, seminary and technical school gradu-

ates. A generation ago now and then an American student would find his way to one of these famous seats of learning, as did Longfellow, Holmes, Bancroft, Motley and a few others, but these were *rarae aves*. Now it has become almost a necessity for scholastic success on this side of the Atlantic, to have spent a year or two at the feet of the famous savants at these universities, or still better, to have taken a degree here. In recent years the methods and manners of German university scholarship and research have taken such deep root in the younger generation of American thinkers and teachers, that a man like the late Howard Crosby, certainly not a man blinded by conservatism or antagonizing innovations simply because they are new, considered it timely to utter words of warning against the dangers of "Teutolatry" in American thought and education. It requires but a superficial knowledge of the trend and spirit of progressive thought in America in all departments, but probably most in the Biblical and theological, to see what a powerful factor and force German thought has become in this country. While the American is ordinarily but little inclined to give up his independence of thought and to learn to swear in *verba magistri*, he certainly has become a most enthusiastic student of German educational methods and ideals.

And yet with all its advantages the German University system, even in the eyes of its friends, is anything but perfect. In connection with it there has in recent years sprung up a semi-social problem as unique as it is seemingly hard to solve. It is the overproduction of technically educated men. On the face of matters it surely seems odd that ignorant Russia and enlightened Germany should agree in one policy on educational matters, namely on the desirability of *reducing* the number of students in attendance at the Universities. Yet here, as is often the case, it is true that if two persons do the same thing it is not the same. Russia is

afraid of education; Germany sees that there is danger in having too many men educated for the high walks of life. Years ago Prince Bismarck uttered warnings in the Parliament against the results of a "learned proletariat." The fact of the matter is that this proletariat is at hand in Germany, and in its way is causing as much trouble as is the social and economic proletariat. The professions, one and all, are more than overcrowded in that country. Graduates must wait for years before the State or Church can find for them an opening A theological student, after having spent nine years at the gymnasium and four at the University, must wait from four to five years before he can secure an appointment. Many a finely educated theologian must teach the a b abs in a country school for years before he can become even a vicar. In other lines, especially in the legal, matters are even worse, as the law and medical and teaching professions are open to the Jews also, who are crowding these departments to a degree altogether out of proportion to their percentage of population and are thus adding fuel to the flames of Anti-Semitism. To make a bad thing still worse, the educational system of the German University is so technical, that the graduate of one department is a highly finished scholar and even an authority in this one line, but is ordinarily helpless in any other calling or profession, and hence cannot adapt himself to other walks of life. One of the results, and that quite a natural consequence, is the existence of hordes of finely educated men who can practically make no use of their fine acquirements. The supply is vastly in excess of the demand. There is a large and constantly growing "learned proletariat."

It is this condition of affairs that must be faced. To some extent the authorities have succeeded in discouraging the crowding of the professions, yet not to a perceptible degree. About four years ago the University attendance reached the high-water mark, when it was about 30,000.

According to the latest reports it is now 28,053, exactly the number it was two years ago, while in 1892 it had jumped np to 28,625. One difficulty in the matter is that Germany cannot send her superfluous stock of educated men to other countries, as a similar condition prevails there, at least to a certain degree. Examples of this are Denmark and Greece. Down to 1860 the number of students at the University of Copenhagen averaged about 165, and this was sufficient for all needs. In 1870 the number had already increased to 217, and now it is nearly 500. As the total population of Denmark is only two millions, the professions are more than overcrowded. The status is the same in Greece. Although the population is only about four million, yet the number of Greek students at Athens, in Germany, Italy and France exceeds seven hundred. The lessons of these figures can be understood only when it is remembered that the University on the Continent does not correspond to the American College or University, but is exclusively a professional school to which students go after having completed the college course, the *Gymnasium* or *Real* school, and thus is the grade represented by our theological seminaries, law and medical colleges, and post-graduate courses.

Whether Germany will be able to relieve herself of her educated proletariat is a problem for the future to solve. She is trying to do so also by not permitting the establishment of new university feeders in the shape of colleges and preparatory schools. Of these there are, however, in the whole Empire, according to new statistics just about one thousand. And even this number is growing. Only a few weeks ago the first college for women in all Germany, the first *Mædchen-Gymnasium*, was opened in Carlsruhe, and a second is soon to be opened in Berlin, under the patronage of leading university professors, among them Pfleiderer and Harnack. Several German universities have in late years decided to admit women as non-matriculated students, as

"hearers" in university parlance. These women colleges are being established for the express purpose of preparing young ladies for the universities. Germany has thus not yet yielded as far as Switzerland, Denmark, Norway and several other European countries, that admit women to matriculation, graduation and degrees; but yet she has virtually established annexes for women. Fears are expressed that this new departure will only increase the army of the "learned proletariat." Others regard it only as an act of justice, no matter what the consequences may be. Friends of education everywhere, however, will watch with keen interest the solution of the "learned proletariat" problem.

---

THE researches in biblical antiquities now being made are simply marvelous. Lately finds have been made in Palestine also, former discoverers having been restricted to Egypt and Mesopotamia. An account recently given by Consul Schumacher, of Haifa, will give us an idea of the way in which these finds are made and studied. In the Journal of the German Palestine Society, he narrates that in the year 1884 he visited for the first time the famous Job Stone, called *Sachrat Eijub*, "Memorial of Job" by the native Arabs, in the village of *Shech Sad* in the Hanran. According to an exceedingly old tradition, antedating the Moslem period, this is the place where the Hebrew patriarch lived, and it was against this stone that he leaned when be became a leper; and here it was that he received his three friends, and in the neighboring pool, called *Hamman Eijub*, tradition says that he bathed. The stone, originally a large monolith, now consists of two parts standing at the entrance of a Mohammadan *Weli* or sanctuary. The present structure is without doubt an Arabic building erected long before the days of Mohammed, although there are no evidences to show that it ever was a Christian temple. The style of architecture is that frequently found in the vast ruins of the Hanran, with a five-pointed rosette but no cross. There can be no doubt that this was an ancient shrine for the

heathen Arabs, and that the local tradition as to Job is one of the most ancient in the Holy Land. In fact, the latest investigations go to show, that this monument of Job itself is much older than the remnants of the sanctuary in which it stands, and that it dates back even to the time of the Egyptian conquest of Syria.

Recently, I had occasion again to visit this place and improved the opportunity to take exact and detail measurements. The east wall of the *Weli* building had fallen in and further destruction threatens the rest. The Turkish government has for this reason undertaken to protect what is yet left of the shrine. On closer examination I discovered hieroglyphic inscriptions on the south side of the stone which is turned toward the *Mihrab*, or prayer niche, in the temple. On the right and the left sides are pictures of human heads. By cleaning the stone with water and alcohol the outlines of these carvings could be clearly distinguished. These together with a number of photographic views gave me the following data.

The stone, which is of basalt, has a total height of 1.88 metres above the ground. According to the statements of the natives, it goes into the ground some 50 centimetres. The width is 1.12 metres. The monument consists of two stones at present, although originally it was but one. The human figures on the sides begin on the upper half and continue on the lower, while the hieroglyphics are found only on the upper. The basalt stone itself is without doubt a part of the lava mass (*dolerit*) which is found in the immediate vicinity of the village in the form of compact blocks.

The upper hieroglyphic figures are from 6 to 8 centimetres long, the lower 10 centimetres. By the side of these is the royal work, serpent and birds; to the right on the bottom a wasp and more birds. The human head on the left side of the stone is marked by a pointed head-covering, which, to judge from the old Egyptian monuments, is to represent the god Osiris. To the left is the profile of a human head with a pointed beard, in all probability to rep-

resent a King. Both heads are life-size. On the north side of the stone there were no hieroglyphics, but only the rough outlines of two human forms. It seems these were made later than those on the south side. On the east and the west sides there are no special works. The natives are convinced that there is a *lakija*, or treasure, hidden between the two halves of the stone, and have recently undertaken a number of times to throw over the upper half. The government, however, forbade this.

---

CITIES AND CHURCHES. — Dr. Carroll, chief of the religious census of the United States, contributes a most valuable and suggestive article to the *Christian Advocate*. We give his tables.

The first shows the percentage of communicants to population in each city:

| Cities. | Population. | Communicants. | Percentage. |
|---|---|---|---|
| Boston | 448,477 | 244,048 | 55 |
| Buffalo | 255,664 | 115,160 | 45 |
| Pittsburg | 238,617 | 105,757 | 44 |
| Washington | 230,392 | 94,572 | 41 |
| Detroit | 205,876 | 83,397 | 41 |
| Baltimore | 434,449 | 175,995 | 40 |
| New Orleans | 242,039 | 95,716 | 40 |
| Cincinnati | 296,908 | 115,777 | 39 |
| Brooklyn | 803,343 | 309,610 | 38 |
| New York | 1,515,301 | 556,954 | 37 |
| Chicago | 1,099,850 | 388,145 | 35 |
| Milwaukee | 204,468 | 68,249 | 33 |
| Philadelphia | 1,046,964 | 335,189 | 32 |
| Cleveland | 261,353 | 94,385 | 32 |
| San Francisco | 298,997 | 92,872 | 31 |
| St. Louis | 451,770 | 131,186 | 29 |

The average is 38 per cent. But the average of 62 per cent. of the population are non-communicants.

Another table is designed to enable the student to compare the total foreign-born population with the total Catholic and the total Protestant communicants:

| Cities. | Foreign born. | Catholic Communicants. | Protestant Communicants. |
|---|---|---|---|
| New York | 639,943 | 386,200 | 135,669 |
| Chicago | 450,666 | 262,047 | 116,911 |
| Philadelphia | 269,480 | 163,658 | 167,315 |
| Brooklyn | 261,700 | 201,063 | 105,902 |
| St. Louis | 114,876 | 75,908 | 52,256 |
| Boston | 158,172 | 185,188 | 58,876 |
| Baltimore | 69,003 | 77,047 | 95,448 |
| San Francisco | 126,811 | 70,670 | 18,127 |
| Cincinnati | 71,408 | 72,368 | 39,684 |
| Cleveland | 97,095 | 52,420 | 39,054 |
| Buffalo | 89,485 | 73,010 | 41,125 |
| New Orleans | 34,369 | 67,156 | 25,816 |
| Pittsburg | 73,289 | 56,916 | 47,951 |
| Washington | 18,770 | 36,488 | 57,108 |
| Detroit | 81,709 | 45,795 | 34,902 |
| Milwaukee | 78,576 | 35,050 | 32,218 |

His third table shows how the Protestant communicants are distributed among six leading denominations:

| Cities. | Baptist. | Congregational. | Lutheran. | Methodist. | Presbyterian. | Episcopal. |
|---|---|---|---|---|---|---|
| New York | 14,510 | 3,047 | 16,125 | 17,679 | 26,602 | 37,597 |
| Chicago | 12,634 | 9,704 | 34,999 | 17,950 | 11,831 | 8,937 |
| Philadelphia | 25,193 | 890 | 11,653 | 38,106 | 41,199 | 28,319 |
| Brooklyn | 13,971 | 11,153 | 14,732 | 19,826 | 17,095 | 17,600 |
| St. Louis | 5,654 | 2,670 | 7,458 | 10,511 | 5,727 | 3,536 |
| Boston | 11,885 | 10,076 | 1,959 | 6,700 | 2,243 | 8,167 |
| Baltimore | 18,728 | 268 | 10,902 | 33,137 | 6,505 | 12,193 |
| San Francisco | 1,228 | 2,128 | 2,906 | 4,240 | 3,421 | 2,546 |
| Cincinnati | 4,063 | 1,047 | 1,252 | 6,849 | 5,110 | 2,253 |
| Cleveland | 3,449 | 3,333 | 7,162 | 4,983 | 5,553 | 3,257 |
| Buffalo | 3,958 | 592 | 13,460 | 3,990 | 4,240 | 3,387 |
| New Orleans | 2,941 | 431 | 2,777 | 8,617 | 3,023 | 2,910 |
| Pittsburg | 2,288 | 489 | 4,828 | 9,626 | 12,066 | 3,545 |
| Washington | 21,781 | 1,399 | 2,997 | 15,670 | 5,128 | 7,315 |
| Detroit | 3,078 | 1,268 | 8,609 | 5,571 | 5,343 | 5,693 |
| Milwaukee | 1,686 | 1,154 | 18,892 | 2,523 | 1,467 | 1,952 |

We commend the Doctor's concluding deductions to the deep study of every reader:

The fact is prominent that the Protestant Episcopal Church is strong in all the cities. In the above table it is compared not with single bodies, excepting the Congregationalists, but with denominational families. Thus there are several bodies of Baptists, Lutherans, Presbyterians, and Methodists under those heads. Compared with the Methodist Episcopal Church alone, the Protestant Episcopal body leads in three cities—New York, Boston, and Detroit—and

the Methodist Episcopal in the other thirteen. The Episcopal Church has developed great strength in the cities. It is represented in every one of the list of cities—one hundred and twenty-four in number—having twenty-five thousand and upward in population; as are also the Roman Catholic and Methodist Episcopal Churches, and forty-eight per cent of its total of communicants are found in those cities, while the percentage for the Methodist Episcopal Church is only about fifteen.

My conclusions from the facts already given and from other data are:

1. That the foreign element in our cities contributes much more to the Roman Catholic than to the Protestant Churches.

2. That the cities predominantly Irish give the largest proportion of Catholics.

3. That the children and grandchildren of foreign-born Irish parents are open to Protestant influence.

4. That the Germans divide between Catholic and Protestant Churches, while the Scandinavians form, of course, a strong Protestant element.

5. That there are large numbers of indifferent foreigners, particularly Germans, who need to be evangelized.

6. That there is a large population in each of our cities which is not under religious influence.

7. That the Episcopal Church is the most successful Protestant body in the cities, considering its relative strength.

8. That the Presbyterians are relatively stronger than the Methodists.

9. That Methodism is lamentably weak in New York and Chicago.

10. That where the population is, there should the churches be.

11. That to neglect the centers of population, which are sources of political and intellectual power, is to neglect a great opportunity to build firmly the kingdom of God.

G. H. SCHODDE.

# The Conservative Reformation and Its Theology.

BY

DR. KRAUTH.

PRICE, . . . . . $5.00.

# Doctrinal Theology of the Ev. Lutheran Church.

BY

HEINRICH SCHMIDT, D.D.

PRICE, . . . . . $4.00.

# Book of Concord.

TRANSLATED BY

HENRY E. JACOBS, D.D.

# Kurtz' Church History.

COMPLETE. REVISED EDITION.

PRICE, . . . $3.00.

# The Way of Salvation in the Lutheran Church.

BY

REV. G. H. GERBERDING.

PRICE, . . . . . $1.00.

## NEW TESTAMENT CONVERSIONS.

By the Same Author.

PRICE, . . . . . $1.00.

# Columbus Theological Magazine

Volumes 2, 3, 4, 5, 6, 7, 8, 9.

BOUND IN HALF ROAN, SINGLE VOLUME $2.00.

Those ordering Complete Set, will be furnished same at $1.50 per Volume.

ADDRESS ALL ORDERS TO

**J. L. TRAUGER, 55, 57, 59 East Main St., COLUMBUS, O.**

# THE COLUMBUS THEOLOGICAL MAGAZINE.

This Magazine is designed to supply the want, long since felt, of a Lutheran periodical devoted to theological discussion. Its aim will be the exposition and defence of the doctrines of the Church as confessed in the Book of Concord. Theology in all its departments is embraced within its scope.

The friends of the Magazine are requested to give such aid in its circulation as their circumstances permit.

1. The Magazine is published bi-monthly, each number containing 64 pages.

2. The terms are $2.00 per annum, payable in advance, which includes postage. Single numbers 35 cents.

3. All remittances should be addressed to J. L. Trauger, Agent, Columbus, O. All Communications pertaining to the Editorial Department and all exchanges to Prof. M. Loy, D. D., Columbus, O.

## CONTENTS OF No. V.


| | Page. |
|---|---|
| Synodical and Individual Rights | 257 |
| A Short History of Pietism, by Rev. P. A. Peter | 267 |
| A Study of Witchcraft, by Rev. R. C. H. Lenski, A. M | 290 |
| Current Theological and Religious Thought, by Prof. Geo. H. Schodde, Ph. D | 301 |
| Editorial, by Prof. M. Loy, D. D | 312 |


## Monies Received for "Theological Magazine."

Prof. F. W. Stellhorn $1.50—84. Prof. A. F. Schmidt $9.00—84. J. W. Dasher $2.00—84. Rev. L. F. Mittler $3.00—78. Rev. Geo. Kuehner $1.50—84. Rev. G. Finke $1.50—84. Geo M. Weng $1.50—84. H. C. Holloway $2.00—84. Rev. J. T. Langemo $2.00—60. Rev. R. A. Schmidt $4.50—84. Rev. A. H. Schaefer $1.50—84. Rev. J. W. Kuntz $3.00—84. Rev. L. Wagner $6.00—84. Rev. J. F. Mueller $2.00—84. Rev. P. M. Reidenbach $1.50—84. Rev. H. Sutter $1.50—84. Rev. J. J. Allwardt $1.50—84. Rev. M. P. F. Doermann $1.50—84. Rev. Paul Hein $1.50—84. Rev. S. W. Mautz $1.50—84. Prof. H. K. G. Doermann $4.00—84. Rev. H. W. Roth $4.00—90. Rev. M. R. Walter $2.00—84. Rev. C. Waltner $1.50—84. Rev. W. N. Harley $6.00—84. Rev. A. G. Ebert $1.50—84. E. W. Cooperrider $10.00—84. Rev. F. Ebert $1.50—84.

# COLUMBUS

# THEOLOGICAL MAGAZINE.

A BI-MONTHLY JOURNAL DEVOTED TO THE INTERESTS OF THE EV. LUTHERAN CHURCH.

EDITED BY PROF. M. LOY, D.D.

VOL. XIV.—No. 5.

OCTOBER, 1894.

COLUMBUS, OHIO:
LUTHERAN BOOK CONCERN OF THE OHIO SYNOD.
1894.

# BOOKS FOR SALE

AT THE

# LUTHERAN BOOK CONCERN,

55, 57 & 59 E. MAIN ST., COLUMBUS, O.

---

A BRIEF COMMENTARY on the Books of the New Testament. Covering the four Gospels. For Study and Devotion. By Prof. F. W. Stellhorn, Professor of Theology in Capital University, Columbus, O.

| | |
|---|---|
| Plain Cloth | $2 00 |
| Half Leather | 2 50 |
| Morocco | 3 00 |

SERMONS ON THE GOSPELS for the Church Year. By M. Loy, D. D.

| | |
|---|---|
| Plain Cloth | $2 50 |
| Half Leather | 3 00 |
| Half Morocco | 4 00 |
| In two Volumes | 4 00 |

We have also a number of valuable antiquarian books, which we offer for sale at prices that will commend themselves to purchasers. Among these we mention only a few:

LUTHER'S WORKS. Leipzig, 1730. Ten Volumes (double). Price, $4.00 per volume.

HERBERGER'S HERZPOSTILLE. Sermons on the Gospels. Leipzig, 1754. Price, $3.00.

HERBERGER'S HERZPOSTILLE. Sermons on the Epistles. Leipzig, 1736. Price, $3.00.

DR. HEINRICH MUELLER'S HERZENSSPIEGEL. Stargard, 1722. Price, $2.00.

Now is your time to buy. Don't wait until somebody else gets the book you want. Send to us for books for your Church, your Sunday-schools, for families and private devotion.

Are your Sunday-schools supplied with papers for the children? If not, send for samples. We publish the following:

LUTHERAN CHILD'S PAPER. An Illustrated Monthly for the Youth of the Evangelical Lutheran Church. Published on the 15th of every month.

LITTLE MISSIONARY. Published Monthly under the Auspices of the Ev. Luth. Joint Synod of Ohio and other States.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Single copies, | per | year | 25 | cts. | per | copy. |
| 1 to 12 | " | " | " | 23 | " | " | " |
| 12 to 25 | " | " | " | 22 | " | " | " |
| 25 to 50 | " | " | " | 20 | " | " | " |
| 50 to 100 | " | " | " | 18 | " | " | " |
| 100 and over, | " | " | " | 15 | " | " | " |

PRICES ON CHILD'S PAPER THE SAME.

COLUMBUS

THEOLOGICAL MAGAZINE.

VOL. XIV. OCTOBER, 1894. No. 5.

## SYNODICAL AND INDIVIDUAL RIGHTS.

Conflicts between organized bodies and individuals holding membership in them have often arisen, and in the nature of things are likely to arise. A member cannot feel bound in conscience to accept a principle or pursue a practice simply because a body with which he is associated has declared its acceptancy and the superficial observer is impressed with the sturdy heroism of a person who declares that he will be bound by no resolutions of an organization. That seems to have the stirring ring of the old Protestantism of Reformation days, and we must not wonder if it arouses sympathy in Lutheran hearts that appreciate the liberty which they have in Christ.

But not all that glitters is gold, and not every shriek for liberty proceeds from souls that know what freedom is and love it. Not a few that have taken the glittering thing for gold have grieved over their error in after days when experience made them wiser, and not a few who raised the enthusiastic cry for liberty have had their will and, when they rubbed their eyes and looked around them, have found themselves sold into hopeless slavery. Let readers who are grieved for the affliction of Joseph think of the legions of so-called Protestants who nowadays throw up their dirty caps and make the welkin ring with their besotted shouts for

freedom, but whose conception of liberty means independence of all authority, divine and human, that each one may do what seems right in his own eyes. The outcome of such blockishness is that the biggest bully will in the devil's name drive the rest as slaves. We have always contended for liberty, and shall continue to contend for it with all our power, but we mean Christian liberty.

When a man declares that he will not be bound by the decisions of an organization to which he belongs, it is right and proper that we should inquire into the meaning of his declaration. A member of an association into which he has voluntarily entered cannot reasonably set up his own will as the rule by which all the rest are to be governed. That would be destructive of the very principle of organization, and must prove subversive of all purposes for which the association was formed and all plans by which these purposes are to be attained. No man of ordinary sense would enter a society or remain in connection with it under the stipulation that the will of each individual shall be supreme, and that the will of the society as a whole shall have no authority and no respect or effect. That is unmitigated nonsense. If one cannot agree with his associates, and these persist in a course to which he objects, the mere fact that he raises objections cannot mollify its resolutions or constrain it to renounce its judgment in the premises. The question may be raised, whether the society is not violating the agreement which was made in its organization, and every member has a right to insist that no violation of the compact, on the basis of which the association was formed, shall be tolerated. Such violation would be perfidious, and no appeal to the rights of majorities would justify it. But within the terms of the original compact all the members have equal rights, and no member can justly set up his judgment as supreme over his compeers and claim the authority, on the plea of individual rights, to domineer over others who have the same individ-

ual rights, but who have agreed, for the purpose of cooperation and within specified limits, to merge their individual rights in those of the corporation. If such a body violates its charter or proves unfaithful to its contracts, there are legal remedies; if it adopts measures which are oppressive to an individual, he can withdraw if he cannot consent to submit. In no case can the will of an individual be law for the association. The liberty in the exercise of which a voluntary society was entered will enable the individual to retire from it when in his opinion duty or expediency requires it; but never will it make him lord over his associates.

Synods are voluntary associations of congregations. They are not necessary in virtue of divine law. A Christian congregation that, for special reasons satisfactory to itself, prefers to stand alone and do its work at home and abroad without organic union with other congregations, is not by that fact necessarily doing wrong. There is no command of God which is transgressed by its course. Doubts may be entertained whether it is doing wisely. In many cases the conviction is undoubtedly well founded that wisdom would suggest a different procedure. The cases are rare in which, all things considered, the verdict of wisdom would be that it is doing the best thing under the circumstances. Such a rare case would be that of a congregation which cannot be convinced that any synod within its reach is thoroughly sound in the faith. There have been times, and there are localities now, in which that reason would command respect. But in our time and in our country, where the facilities for communication are so many and so great, the argument is seldom satisfactory. Generally a congregation can find a synod that is accessible and with which it can cooperate without jeopardizing its faith and life. And where this is possible synodical connection is not a matter of indifference. The work which God has commanded Christians to do cannot be performed as well without synods as with them. A

congregation that stands independent of others is not on that account dispensed from the duty of teaching all nations and preaching the gospel to every creature. The plea of inability to do this will avail nothing. What one individual cannot do, a congregation can do; and what one congregation cannot do, a union of congregations in a synod can do. The Lord requires us to work together and to do with united strength what divided forces cannot accomplish. Hence the relative necessity of synods to do the Lord's will. To go and teach all nations it is necessary that teachers be prepared to teach, and that provision be made to support them while they are teaching people who cannot be expected to give of their earthly things while they receive spiritual things which they have not yet learned to appreciate. Seldom has it occurred in the history of the Church that a single congregation made the needful provision for educating ministers or established a mission, and it is not reasonable to expect that this will be done in the future. To support a theological school or a successful mission, congregations must join their forces and cooperate in the work, so that what one cannot do singly, a number joining together and working together can accomplish with comparative ease. On this account synods are relatively necessary, and congregations do not act wisely, and incur the suspicion of not acting faithfully, when they stand aloof from synods. At least some of them know, and all of them ought to know, that they are not able in such independence and isolation to execute effectually the Lord's command. They must work together to this end or the best results cannot be attained. All the various gifts of individuals must be combined in the interest of the whole body. "There are diversities of gifts, but the same Spirit; and there are diversities of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." 1. Cor. 12,

4–7. The apostle shows in this chapter how the body has need of all the members with their various gifts, and how needful is every individual endowment for the welfare of the whole. Hence he says in another place: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1, 10. Of the same import is the admonition to "keep the unity of the Spirit in the bond of peace." Eph. 4, 3. Independency is sinful when it results in the selfish devotion of a part to its peculiar interests while those of the entire body are disregarded.

Synods can be rightfully formed only on a confessional basis in which all are agreed. That basis and agreement is their fundamental law. To this appeals can always be made by individual members, and such appeals to constitutional guarantees and rights must always be respected. But within these limits the body cannot allow itself to be trammeled by individual scruples and protests. There is no reason and no righteousness in the plea that the individual judgment is supreme and therefore authoritative as against the judgment of the body. No association could stand if such a plea were allowed. That is disintegration and anarchy. Pastors and congregations can urge every argument at their command against any measure that is introduced, and can withdraw from synod if, notwithstanding all their efforts, a measure is adopted that seems to them wrong and oppressive, but they cannot reasonably urge their dissent as proof that the measure is wrong and pose as martyrs because synod would not sacrifice its convictions to gratify their will. To men who are capable of appreciating evidence the cry that individual liberty is infringed when the body desires or requires what some member or members dislike or discard, is simply ludicrous. There are no individual rights that empower a person

to lord it over his associates in an organized body, and no thoughtful man can respect the assertion of such imaginary rights or be intimidated by it.

Unquestionably the appeal of an individual to his conscience must be treated with consideration. No man can disregard its monitions without injury to his character. But it is an individual power, and has no authority beyond the person who is its subject. Each one is bound to heed it as it asserts itself in himself, but no one is bound to heed it as it asserts itself in another. The fact that an individual is required by his conscience to antagonize a measure may, in some instances, create a presumption against it, because his known intelligence and integrity may be such as to render it probable that his scruples are not wholly unfounded, though he may have failed to render this apparent. But that is merely the weight of his personal authority, which proves nothing as to the substance of the matter in question. Least of all can he urge such authority as an argument to establish his position. Such a plea would be simply an exhibition of self-conceit that would provoke a smile. The slight presumption which under some circumstances might be created, reasonable men would take duly in account, and the conscientious scruples would be treated kindly and tenderly; but they are not a material proof that the individual is right and that the body is wrong. Conscience is altogether an individual matter, and its decisions are entirely dependent on individual judgment and character. They may have their root in the flesh. Whether they are right is not determined by the fact that a person has taken his appeal to them. Such an appeal has no more convincing power than any other appeal to the convictions of one's own mind. Whether these convictions are well founded or not still remains a debatable question, though they be convictions of right by which the individual feels his conscience bound. Among Christians the fundamental inquiry must always be as to the

will of God, which is made known by no individual conscience, but by the Holy Scriptures. An errorist may be conscientious in maintaining his error, but this does not make his error right, or furnish the proof necessary to convince others that it is right. Something more and something better than the cry of liberty of conscience is requisite to carry the case of an individual against the body of which he is a member. It is not to be presumed that he alone has a conscience, and that this must needs be the regulation for the whole body. The fact that his conscience is bound by his conviction of duty is a good reason why he should not yield as long as his convictions are not changed, but it is no reason at all why others should yield their convictions of duty, and he exhibits a preposterous conception of the rights of conscience when he sets up the claim, expressly or by implication, that the consciences of all others in the association shall have no voice when his conscience has spoken.

Christians will always be ready to respect the plea of conscience, and to give a patient hearing to the grounds on which the conscience is bound. A synod is guilty of a grievous wrong when it ruthlessly tramples on the sacred convictions of an individual, although these stand in direct conflict with the sacred convictions of its members generally. The individual conscience has rights which all Christians are bound to respect. But it is pure pettifoggery to argue that among these rights must be reckoned that of trampling on the sacred convictions of associates and of tyrannizing over their consciences. A synod must deal gently with members who honestly differ with its prevailing conviction and sentiment. The appeal of a dissenting person to his conscience must always win regard, and move the others to help him by furnishing the light which will enable him to see more clearly and relieve his conscience from the misleading power of error. But it is a total misapprehension of the law of weakness and mercy in dealing with others, especially those

who are weak, that would induce a body of men to abandon their faith in their sense of right at the demand and dictation of one or a few of their numbers, who claim a better knowledge of truth and righteousness, and therefore feel called to lord it over their fellows. If a person cannot see the truth and the right as his associates in a synod see it he has the privilege of showing cause why he is restrained in conscience to differ with them and why, in his estimation, others should abandon their convictions and adopt those which he professes and maintains. But if he fails to convince them, he merely makes himself ridiculous by urging his conscience as a ground why others must renounce their own and meekly conform to his desires. Nothing can be clearer than that when such a case of conscientious dissent from the convictions of a body occurs, the dissenting individual, if he fails to convince others that he is right and the others fail to convince him that he is wrong, should use his privilege of withdrawing when he can no longer endure the strained relations between himself and his associates. In no case could he reasonably seek to intimidate his associates by raising the cry of liberty of conscience. His conscience is free, even to the extent of withdrawing from a body with which he is not in harmony; but it is not on that account free to deprive all other men's consciences of their rights and to insist that they should all renounce allegiance to their consciences in order that he may remain in the association and be its lord.

In the earlier history of our Ohio Synod union churches were built and unionistic practices were introduced. When a clearer consciousness of the Lutheran faith was awakened the question was started whether it was right to hold miscellaneous communion in the holy sacrament of the altar with members of Zwinglian and Calvinistic churches. It was on various accounts a difficult question. Confessional consciousness was weak and the force of custom was strong. Considerations of expediency exerted a mighty influence in

favor of mixed communion, and a misapprehension of the nature and requirements of Christian charity gave support to the motives of expediency, which prevented many from giving due attention to the principles involved and from bringing their practice into harmony with their professions. As the whole subject became clearer by discussion, truth and righteousness obtained the victory, as they always will where there is true faith and love and men's hearts therefore honestly submit themselves to the divine guidance as it is given us through the Scriptures. But there were some who were slow to see the implications of their acceptance of the Lutheran Confession and who, when consistent practice was urged, felt themselves aggrieved. It seemed to them a slight, if not an insult, when the confession of pastors in deed as well as in words was commended, and the failure of some to carry out their principles in their congregations was deplored. Then came defiant appeals to the rights of conscience. Individual pastors declared that they were responsible to God for the conduct of their office, and that they could permit no man and no synod to dictate to them. That sounded reasonable. These men could certainly not justify a violation of their own consciences by putting forth the plea that synod required it. That would have been false in fact and false in logic. Synod did not require any man to violate his conscience, and if it did such an unholy thing, no man could excuse his sin on the plea of a human ordinance demanding it. What then could the cry of liberty of conscience mean as against the honest convictions of Synod? Simply this, that these individuals differed with the body and could not walk and work in harmony with it. Could that induce the body to abandon its faith and duty as a concession to the weakness of a few individuals? No one who knows the power of Christian truth and right would for a moment think of that. Must the few individuals abandon their conscientious convictions and do what they must regard

as wrong in order to effect harmony? No sincere Christian, with the account in view that is to be rendered on the day of judgment, could think of such an expedient. The case was one of disharmony on points that neither party could regard as indifferent. The dissenting individual's appeal to his liberty of conscience is just as impotent in such a case as the majority's appeal to its power. The truth and the right must decide, and self-evidently the decision as to what is the truth and the right in the case must be decided by the synod, not by the dissenting individuals, even though their consciences forbid their assent to the decision reached. It is a case of disagreement in which neither party has a right to lord it over the other, but in which they cannot walk together because they are not agreed. The Ohio Synod would not now be the banner-bearer of Lutheranism in this land of the free, if in those days of conflict with unionism she had been frightened by the cries of liberty of conscience with which the opponents of confessional consisteney endeavored to hinder her in the faithful execution of her principles. She went forward in the name of the Lord, confessing and maintaining her faith in word and work, and bearing the persecution to which this subjected her; and God blessed her and made her strong. Those who could not go with her in her onward march had their liberty of conscience to stay behind and find congenial company in other synods, or in sects that confessed another faith.

Synods of necessity have a basis of union, and that must be maintained. The import and implication of that basis they must themselves declare as they themselves have originally drawn it up and united on it. Individuals, pastors and congregations, when they join a synod, must recognize its right to interpret its own law. They have a perfect right to be guided by their own consciences, over which synod has no authority, but they have no right to make their individual consciences the rule and norm for synod and to revolutionize

a body with which they are not in accord. There are other ways of preserving the rights of individual conscience than that of trying to lord it over others.

---

## A SHORT HISTORY OF PIETISM.

BY REV. P. A. PETER.

### CHAPTER I.

THE LIFE AND TRAINING OF SPENER FROM HIS CHILDHOOD TO HIS CALL TO FRANKFORT ON THE MAIN.

In writing a history of Pietism it is first of all necessary that the writer take into careful consideration the course of life, the intellectual and religious training, and the work of the man, who is often called the "Father of Pietism," and who without question was the foremost leader of this remarkable religious movement of the seventeenth century.

Philip Jacob Spener, the son of a counsellor of the Count of Rappoltstein, was born in Rappoltsweiler in Alsace, January 13th, 1635. His pious and devout parents vowed to consecrate him to the Lord, and at an early age impressed upon his mind what a solemn promise they had made. He received a very careful training, and all his early surroundings were favorable to the formation of a devout character. His godmother, the widow Agatha, Countess of Rappoltstein, made a permanent impression on his tender mind by her godly life and Christian conduct, and particularly by her happy and triumphant death, which occurred in the month of November, 1648. Although the dying countess could no longer speak when young Spener was called to her death-bed, he was nevertheless so affected at the solemnity of the occasion and the happy appearance of the dying one, that he felt a strong desire to leave this world of sin and sorrow and to

be at home with his Lord. In his writings he refers to the triumphant departure of this pious lady as a powerful means which God had employed to draw him betimes from the vanities of this world to a contemplation of eternal things.

Young Spener was greatly benefited in the progress of his religious life by reading Arndt's True Christianity, Emanuel Southom's Golden Treasury, Baily's Praxis Pietatis and two or three other books of a devotional nature, translated from the English. In his works he mentions with gratitude the court-preacher, Stolle, of Rappoltstein, a good and pious man, who afterward became his brother-in-law, for leading him into a clearer and deeper understanding of the Word of God. When young Spener entered the University of Strassburg, Stolle gave him the excellent advice not only to abstain from all worldly amusements on Sunday, but also to lay aside on that day all his usual theological studies, and to spend the day of the Lord in devotional exercises. Spener faithfully complied with this good advice, and afterward said that he was greatly benefited by it. When yet a child he was pious and contemplative. Baron Canstein once asked him whether he too, when a young man, had been wicked. Spener replied that he had certainly been very wicked in his youthful days, for he well remembered that when he was twelve years old, seeing a number of persons engaged in dancing, he was persuaded to dance with them. But he had scarcely begun, when he was seized, as it were, by a great fright, so that he ran away and never engaged in such frivolous amusements again.

When young Spener entered the University of Strassburg in 1651, he was well prepared to enter upon his studies. He labored very diligently to master the Greek New Testament and the classics. He also faithfully applied himself to the study of the Hebrew and became so proficient in that language that he was able, after a course of nine or ten months, to engage in Hebrew disputations. Two years

after entering the university he received the degree of Master of Arts, and after having taken additional lessons in rabbinical theology under a Hebrew tutor, he began to deliver philosophical lectures. He began the study of theology in 1654. At that time a very positive and decided Lutheran theology, free from all syncretistic and unionistic tendencies, prevailed at Strassburg. The city, as well as the university, was strictly Lutheran. We are informed that there was considerable interest manifested in religious matters by all classes of people in the city, and that a very practical type of evangelical Christianity was prevalent at that time.

Among the peculiar churchly customs and institutions in vogue in Spener's days was the office of *Kirchspielspfleger* (parochial administrator), whose duty it was to see to it that the pastor was faithful and diligent in discharging the duties of his office, and to render him the necessary assistance in preserving good order and enforcing church discipline in the congregation. Another excellent institution was the thorough and public catechisation of young people in the Christian doctrine and their subsequent solemn and impressive public confirmation. The liturgical services in the churches of Strassburg were much simpler than in many other parts of the Lutheran Church in Germany. Baptism was administered without the form of exorcism, and private confession of sin was not observed before communion.

The professors of theology who taught at that time at the University of Strassburg were Conrad Dannhauer, Dorsch, Sebastian Schmidt and John Schmid. Dannhauer and Dorsch were well known as zealous and uncompromising opponents of Calixtine Syncretism. Dannhauer was especially noted as a bright, spirited and ingenious teacher, an original thinker and practical instructor, who took a lively interest in all the religious and theological issues of the day. The great merits of Sebastian Schmidt in Old Testament

exegesis are yet deservedly highly appreciated by theologians. John Schmid was universally honored and esteemed for his sincere piety. Spener in his writings often mentions these good and learned men and praises them for their faithfulness and diligence in teaching pure and sound Biblical theology.

In the year 1654 the student Spener was duly appointed as a tutor or preceptor to two young counts-palatine, who were then prosecuting their studies at Strassburg. He declined accompanying them on their tour through Europe, so that he might continue without interruption his theological studies, and hence remained at the university until 1659, lecturing occasionally on logic, metaphysics and heraldry. As he greatly desired to study Hebrew and rabbinical lore more thoroughly, he went to Basel in 1659, to become a pupil of the celebrated John Buxtorf. In this city he sometimes lectured on history and geography. Having visited in succession Freiburg and Mœmpelgard, he went to Geneva, where, upon Buxtorf's recommendation, he was cordially received into the house of Anthony Leger, Professor of Theology, and a Waldensian by birth. Here he became acquainted with the mystic and separatist, Labadie, and translated some of his religious tracts into German. He intended going from Geneva to France, but was prevented at that time in consequence of an attack of paralysis, which held him in his room at Geneva about three months. After his recovery he journeyed to Lyons and returned to Strassburg, where he again took up his reading. In 1662 the Count of Rappoltstein requested Spener to accompany him to Strassburg, as the Duke of Wuerttemberg was desirous of securing so learned a man for his country. Spener went to Tuebingen to deliver lectures, and whilst there received a call as pastor to Strassburg. He was greatly agitated at this, because he consided the pastoral office a very important and responsible one on account of the care of souls committed

to the pastor. After many internal conflicts, he finally accepted the call and returned to Strassburg. It soon became evident that the charge was one not suited to his habits and disposition, and he was called to another pastorate in Strassburg, which was more suitable, as it gave him more time and leisure to prosecute his studies. Urged by his friends, he now accepted the title of Doctor of Divinity, which had been offered him, and on the same day also entered into the estate of matrimony. He was persuaded to do this by his friends, whilst up to this time he had been under the impression that he could not be an agreeable companion to any young lady on account of his serious demeanor. He had thought earnestly of marrying a widow, whose husband had been very cross and peevish, thinking that she would experience less trouble in becoming accustomed to his very demure and measured behavior than a younger and gayer lady.

After having served his congregation at Strassburg several years, Spener received a call to Frankfort on the Main, as pastor and senior of the Ministerium, and obtaining a very favorable opinion respecting this call from the council and faculty at Strassburg, he accepted the vocation and delivered his inaugural sermon at Frankfort on the first day of August, 1666.

Spener, who at this time was about thirty-one years of age, had now found the place where, under the providence of God, he was destined to exert a great and permanent influence on the spiritual life of many souls. He was sincerely attached to the confessions of the Lutheran Church, but inclined to what might be called the peculiar type of Lutheranism then prevalent in Strassburg. Whilst the adherents of this type or tendency were loyal to all the Lutheran confessions, they were not so vigorous in their opposition to the doctrines and the spirit of the Reformed Church, as were the theologians of other German countries, as for example

the Saxon theologians. In his open and artless manner, Spener often highly praised the writings of pious and devout members of the Reformed Church, especially their books of devotion, from which he had derived much edification in his youth. Even in his riper years he was always ready to esteem and commend, what he considered as sound and edifying in the Reformed Church. We will not attempt to determine in this place whether Spener's great moderation toward members of the Reformed Church was due, either to the strong impressions of his childhood, or to his cordial intercourse with prominent members of that Church. His piety was deep and sincere, but even at this time he manifested traces of a narrow, extreme scrupulosity and a legalistic punctiliousness in his utterances. His learning was broad and profound. Not only was he a thorough theologian, but in addition to his theological knowledge he was more than ordinarily versed in Oriental languages, history, geography and other sciences. He was a gentleman of polite culture, acquired by his intercourse with people of rank. Judging from his former course of life, it might have been supposed by his contemporaries that he was destined to become a great academical teacher, partly on account of his predominant inclination for learned studies, and partly on account of his well-known dread of assuming the practical duties of the ministerial office. In whatever capacity he labored, men honored and esteemed him very highly. His biographer, Baron Canstein, considers the fact that Spener was called to such a responsible position as pastor and senior of the Ministerium at Frankfort on the Main as a wonderful manifestation of divine providence.

Spener's labors as a pastor were very useful and effective. It was his constant endeavor to win the souls committed to his care for Christ, and to awaken in them a living and an active faith. To effect this he labored faithfully and zealously, both in public and private. Observing that so

many persons belonging to his charge lacked a thorough knowledge of doctrinal and practical Christianity, he made catechisation more fruitful and effective. In 1677 he published a series of catechetical lectures, in questions and answers, under the title: "Plain Explanation of Christian Doctrine according to the order of Luther's Smaller Catechism."

In 1670 Spener instituted the *collegia pietatis* which event marks the beginning of that great religious movement, commonly called *Pietism*. He relates in many places in his works the occasion which gave rise to this *collegia*. In a letter to a friend he says that several of his pious parishoners deplored the lamentable fact, that the greater part of the ordinary conversation in common every day life, was so wicked and corrupt that a sincere Christian could not take part in it without violating the warniugs of a pure conscience, and that even professed Christians conversed only about the things of this world, its pride, and pomp, and vanity, indulging even in unseemly jests, slandering and defaming their neighbors, and forgetting that every idle word that men shall speak they shall give an account thereof in the day of judgment. Matthew 12, 36. Spener's pious friends greatly deplored the fact that so many professing to be Christians took little or no interest in conversing on spiritual or religious matters that tended to edification, so that devout persons were greatly grieved when obliged to associate with such worldly-minded would-be Christians. Finally, Spener's friends said that they longed for opportunities to meet together, that they might converse on the "one thing needful" in Christian love and simplicity of heart, and thus obtain the edification they could not find elsewhere.

Spener could not resist the wishes and entreaties of his sincere Christian friends, many of whom belonged to the patrician families of Frankfort, and accordingly instituted

the *collegia pietatis*. The meetings were held twice a week (Mondays and Wednesdays), at his residence. Spener himself opened the exercises with a short prayer. Passages were then read from some book of devotion, as for example, Luetkemann's Foretaste of Divine Goodness, Baily's Praxis Pietatis, Nicholas Hunnius' Epitome Credendorum, and the like. A free and informal conversation followed the reading. The object was mutual edification, and theological and controversial points were not discussed. After a short time some of the books of the Bible were taken up in regular order, read and discussed. Spener began by reading the Gospel according to St. Matthew in paragraphs, after which he would explain each verse in regular order, in a very practical and edifying manner, and then followed a general discussion on what had been read and commented, after which Spener would conclude with a brief admonition and prayer. Every Monday the sermon held on the preceding Sunday would be discussed and applied to the spiritual wants of the hearers. At first but few persons took part in these devotional exercises. Most of the persons present on these occasions belonged to the learned and cultured classes, but as all were requested to attend, people of all conditions in life, and of both sexes, came and took part.

Spener, as a very practical pastor, sought to make the *collegia pietatis* serve his ministerial work. He showed his hearers that the New Testament enforced the great truth, that they must become new creatures in Christ, that without their free and willing obedience all professions of Christianity would be mere pretences, and an abomination in the sight of God, that the liberty which Christ brought them did not consist in licentiousness, but in freedom from the dominion of sin, and that our dear Lord is always ready and willing to give believers His Holy Spirit, through whose guidance and direction they are enabled to render a new Christian obedience in their lives, conduct and conversation.

Spener's *collegia pietatis* gave the first impulse to German pietism. Another impulse was the publication of his book, bearing the title *Pia desideria*, which first appeared in print as the preface of a new edition of Arnd's Postille in 1675. In the same year this publication appeared in separate form. In this book Spener expressed his opinion of the deplorable condition of the Church in plain and vigorous language. He says that the Church had sunk very low, as far as true piety was concerned, and that it would be necessary to adopt strong and vigorous measures to raise the standard of true Christian life to its former state. He affirms that the evils of the times are clearly to be seen by all observing Christian minds, and deplores the fact that the proper means for restoring true piety can not be employed by the Church, because the power to exercise discipline is in the hands of the temporal rulers and authorities, who do not care very much about Christian life and conduct. The instrumentalities he would employ to raise the standard of piety are meetings or assemblies of ministers, Church officers, and Church councils or vestries, to discuss freely and fully the sad condition, the pressing wants, and the necessities of the different congregations, and to devise means and measures by which the prevailing evils might be removed. For the want of such meetings or assemblies he would have the pastors to discuss the condition of the Church, and to issue plain and simple tracts for the benefit of the common people.

Spener's *Pia desideria* consists of two parts. In the first he states the motives prompting him to write this book. In the second he suggests different remedies for removing the evils prevailing in the Church. At the beginning of the book, the author breaks out into the lamentation of Jeremiah (chap. IX, v. 1.): "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" He says that

he will not now speak of the great spiritual misery of those who are held in worse than Babylonian bondage by the Romish Antichrist, nor of the dreadful suffering of poor, persecuted Christians, groaning under the tyranny of the Turks, but that he would speak of the sad and lamentable condition of the Evangelical Church. He admits that the true Church is indeed present on earth, but laments the fact that so little piety is found in it. Those persons who should be guardians and benefactors of the Church do not consider that God gives them means and opportunities to advance the interests of His spiritual kingdom, for instead of doing this they abuse their secular power and authority by exercising an absolute rule over the Church and making it subordinate to the state. (Caesaro-Papismus). It is not much better with clergymen, who give offence by their scandalous lives. From these two powers, the government and the clergy, a stream of corruption flows into the great mass of the common people. The clergy, says Spener, is greatly in need of a thorough reformation, and he does not exempt himself when saying this. He goes on to say that he will not now speak of such ministers as give public offence by their bad conduct, but deplores the fact that even among the better ones there are so few who live the lives of Christian self-denial and piety. Indeed, true piety is something so much unknown to many of them that when they observe a person manifesting a sincere desire to live a pious life they suspect at once that he is a secret Papist, or a Weigelian, or a Quaker, or a mystic of some kind. There are but few preachers who are aware of the lamentable condition of the Church. They imagine that it is in a prosperous condition, because there is external peace. It is true, he says, that many theologians engage in violent and exciting controversies, but alas! they neglect the practical exercise of godliness, and fail to urge their hearers to seek the "one thing needful." They are vain, puffed up, and proud of their

knowledge, but do not employ it in edifying their hearers. They are satisfied that their preaching is orthodox, and suppose they have fulfilled their whole duty by presenting the true doctrine to their hearers.

Such, according to Spener, was the religious condition which prevailed in his day among the nobility or gentry and the clergy. Now what was the condition of the third estate or class, the common people of that time? The account he gives of them is not very favorable. He mentions many prevailing vices, especially drunkenness, which was hardly considered a sin. He also mentions quarrelsomeness, manifesting itself in a great number of lawsuits, and finally uncharitableness, in consequence of which many persons failed to exercise benevolence toward the poor and needy. How many, says he, there are who openly and manifestly live unchristian lives, but nevertheless imagine they will be saved! If you ask these persons for the ground of their expectation, they will tell you that they believe in Christ, and therefore cannot be lost. Their conceptions of faith are altogether carnal. They labor under the delusion that their spiritual condition is good, because they have been baptized, hear the preaching of the Word, go to confession, receive absolution and commune at the Lord's table. But they do not ask themselves whether their hearts are engaged in these religious exercises, and whether they bring forth the fruits of the Spirit in their lives. They are perfectly satisfied that they lead lives of civil, outward morality in the sight of men.

Having thus described the sad condition of the Church in general, and the numberless offences given by all classes and conditons of men composing it, Spener, in order to cheer and encourage those pious souls who deplored the evils of the times, and also in order that Christians might not become slothful, fold their hands in idleness, and give up in despair, calls their attention to the promises of Holy Writ,

foretelling a better and happier condition of the Church in the future. He says that the conversion of the Jews and a deeper and greater fall of papal Rome are events near at hand. Who then can doubt that a more blessed, bright, and glorious future is reserved for the Church? He does not suppose that in this better condition no tares will be found in the wheat, but open and gross offences will no longer be tolerated, and the true and faithful members of the Church will produce in greater abundance the precious fruits of piety and godliness, to the praise and glory of their Lord.

Spener continues that he is willing and ready to labor where God put him to bring about a better state of things, and offers several suggestions. In the first place, the Word of God should be taught with more diligence. The ordinary sermons, as generally preached, are not sufficient to give a thorough knowledge of the Holy Scriptures, because they are limited to particular texts. Therefore they include but a small portion of the Bible, and the people obtain but a partial knowledge of religious things through ordinary preaching. He suggests that the whole of the Scriptures be read by the people at home. Then the different books of the Bible should be read in sections or paragraphs in the churches, accompanied by short comments by the preachers. It would be very beneficial, he observes, if the old apostolic practice of holding meetings for devotion, beside the regular, stated public services were again introduced in the Church. Beside the preacher or teacher other pious and intelligent Christians also could employ their gifts and talents in imparting instruction to the edifying of the hearers. Each person present could state his doubts, troubles and difficulties, and receive counsel, instruction, warning, reproof, comfort and consolation, as the case required. The direction or management of these meetings or assemblies should belong to the pastors, who would see to it that no contentions or disputes occurred, and that everything was done decently

and in order. Such meetings, Spener thinks, would be useful, as they could bring pastors and people closer together. Ministers would become better acquainted with the wants of their people, and the latter would become better qualified to teach their children and servants at home.

In the second place, he suggests that the heads of families, both fathers and mothers, should exercise more diligence and faithfulness in performing the duties of their spiritual priesthood, according to the high ideal of Luther, who taught us that not only pastors or preachers, but all Christians, in all stations of life, are priests unto God through Christ and anointed with the Holy Spirit to perform all the duties of their spiritual priesthood. According to Luther, all spiritual gifts and graces belong to all believers alike. Although the public and regular administration of the means of grace, the Word and the Sacraments, belongs to the called and ordained ministers, yet in a case of necessity every believer may attend to the ministration of the Word of God, such as instructing, warning, reproving, comforting, and the like. Spener furthermore says that under the tyranny of the pope the devil deluded the people with the false teaching that the offices and functions of the Church were the exclusive property of the clergy, just as if it were not the duty of the laity to read the Word of God and to instruct, admonish, reprove, warn and comfort one another privately. By this delusion the common people became negligent and slothful in performing their Christian duties, and the clergymen proud, haughty and domineering. The meetings mentioned above would afford lay-members opportunities for exercising the duties and privileges of their spiritual priesthood.

Thirdly, Spener thinks that this important truth, namely, that it is not enough to possess a mere historical knowledge of the Christian religion, but that this religion consists

rather in a practical everyday godly life, and above all in the exercise of Christian love or charity, should be earnestly taught the people. In order that a truly pious Christian life might be furthered or advanced among the people, Church members should stand in friendly and intimate relations to their pastors, or if necessity required, should ask prudent and enlightened fellow-Christians for advice or instruction.

Fourthly, he speaks of a demeanor or behavior of Christians toward unbelievers and errorists. We should pray for all who hold false doctrines in religion, give them good examples for their imitation, carefully avoid giving them offense, yet at the same time bear witness against their errors, without carnal zeal or bitterness, so that they may perceive that we love them. In business and in the relations of every day life, we should consider the erring as our neighbors, and treat them accordingly. He does not, however, say that Christians should not carry on controversies against errorists and heretics. Christ and His apostles carried on controversies against all false teachers. But not all controversy is good and salutary. Very often the controversialists are persons without the Holy Ghost and without faith, full of self-conceit, puffed up with carnal wisdom, bearing strange fire into the sanctuary of the Lord. Even properly conducted controversies are not the only means for defending the truth, because they merely affect the intellect, but cannot convert any one, which must be the end sought for in all disputations, and therefore fervent love for souls must be united with zeal for the true doctrine in all controversies. As it is, above all things, the business of a minister to win souls for Christ, it follows first of all that he must be a true Christian himself and in possession of the wisdom from on high, in order that he may lead others on the way of life.

This thought leads Spener to consider, fifthly, the proper training of young men in schools and universities to

become efficient ministers. He earnestly desires that professors teaching in these institutions should be patterns worthy of imitation who seek not their own glory or gain. Students should be earnestly admonished to lead pious lives, otherwise they are mere learners of the philosophy of sacred things, but not true students of scriptural theology. Spener would have professors and tutors to pay more attention to the moral conduct and deportment of their pupils, as well as to their studies. He thinks it would be well if students were required to produce not only good testimonials of their ability and diligence of learning, but also of their personal piety. They should be trained with reference to the spiritual wants and necessities of the churches or congregations which they would be called upon to serve in the course of time. Some of the ablest should be trained to be expert and skilled debaters and controversialists, to meet the enemies of the truth. It would not be expedient to train all students alike, because of so many different conditions and circumstances in the congregations. There should be more moderation in religious debates and controversies and the entire system of theology should be brought back to the simplicity of the apostolic times. He warmly recommends the writings of Tauler, the German Theology and the Imitation of Christ by Thomas a Kempis. He would have such exercises introduced at the universities, as would prove useful in practical pastoral work and the promotion of personal piety. He recommends pious professors to first select a few earnest and devout students, in order to begin with them such a course of theological training as has already been indicated, by first reading with them the New Testament and applying it to their individual spiritual wants and necessities. By this means intimate relations would be established among students, so that they could assist and further one another in the spiritual life. They should receive training in everyday practical pastoral work, by teaching the ignorant, com-

forting the sick and distressed, occasionally preaching, and the like.

This train of thought leads Spener to recommend, sixthly, that all sermons should be so arranged that their leading purpose, namely the awakening and strengthening of the faith of the hearers and the producing of the fruits of faith, may be more and more realized. He says that too many preachers make use of their sermons in displaying their learning, and showing the arts of rhetoric, instead of inculcating faith and godliness.

The foregoing is but a brief sketch of Spener's *Pia desideria*. In an appendix he states the opinions of the Pastors Horb and Joachim Stolle, who upon the whole agree with him. Pastor Stolle, however, expresses his surprise that the ascetic writings of the Reformed are quoted in preference to Lutheran writings, when it is well known that the former contain subtile poison, whilst the latter are pure.

Buddeus says that Spener's book contains all the elements which afterwards entered into the pietistic controversy: the assertion that the Church was in need of great improvement in every respect; that the conversion of the Jews and a deeper fall of the papacy, and a better state of the Church could be expected; the recommendation of the newly insituted *collegia pietatis;* the inculcation of the exercise of the rights and priveleges of the spiritual priesthood of all believers; the faults and defects of the theological course of studies in the universities, and finally the recommendation of some works which were designated as not altogether orthodox.

At its first appearance the *Pia desideria* was well received. Spener says in his writings that he did not expect to see the good effects of his book extend so far. The learned and the unlearned admitted that they were awakened and encouraged to labor for the improvement of the Church by reading it. Spener mentions a number of writ-

ings published for the purpose of arousing the Church out of its lethargic condition. He says that he received about twenty-five letters from prominent men in the Church encouraging him to go on with his work. Among these he mentions Olearius in Halle, Balthazar Menzer in Darmstadt, Heinrich Mueller in Rostock, John Ludwig Hartmann in Rothenburg, and many others. Although not all of these men perfectly agreed with Spener in all his views, yet upon the whole they were one with him and some went even farther than he in rebuking the evils prevailing in the Church. Among these Heinrich Mueller of Rostock was especially severe.

In 1677 Spener was obliged to defend himself, his book, *Pia desideria*, and the *collegia pietatis*. The latter was more particularly the point of attack. Devotional meetings, modeled after those held by Spener, were introduced by pious ministers at Erfurt, Augsburg, Schweinfurt and other places. Persons attending these meetings banded themselves together more closely and avoided as much as possible all association with vain and worldly-minded persons. This awakened suspicion in the minds of some that singular things were practiced in these meetings. Many ministers looked with jealousy upon these devotional assemblies, fearing that they would weaken their influence over the people and curtail their usefulness in the Church.

Spener defended himself and his work vigorously. He called upon Christians everywhere to help him in his endeavor to awaken the spirit of true piety in the Church. He attached a high value to private meetings for devotion. The faithful were earnestly admonished to meet together in order to edify and strengthen one another in their holy religion. He desired that *ecclesiolae in ecclesia*, little circles of pious people, might spring up everywhere and extend farther and farther. Thus the Church would be built up, as it were, out of her-

self and would exercise her spiritual priesthood. He said that this glorious doctrine had been almost forgotten, and in consequence of this many evils had crept into the Church and the religious life of the people. He shows that the doctrine of the spiritual priesthood of all Christians is established upon such passages as 1 Peter, 1, 9 and Rev. 1, 5–6. He defines the priesthood as the right or privilege Christ has given to all true believers, who have been anointed by the Holy Ghost, to bring spiritual offerings or sacrifices to God, to offer up the incense of prayer for themselves and for others, and to build up one another in the true faith. This right or privilege believers have received by virtue of their baptism. Whilst it is true that lay members may not preach in public, they may, yea should, privately teach, admonish, warn, reprove and comfort one another, as necessity requires. They should do this not violently or with pride and ostentation, but in the spirit of humility, meekness and love. Meetings held for devotional purposes should never bear the appearance of hostility to or separation from the Church, and persons attending such meetings should not despise nor neglect the stated public services, and the regularly called and ordained ministers. Christians should not neglect the duties of their various callings, and should carefully avoid every appearance of evil. In cases of necessity, lay members may baptize, but shall not administer the Lord's Supper. When a Christian desires this holy sacrament, and a minister cannot be had, he must console himself with the spiritual eating and drinking of Christ's body and blood in true faith.

As an appendix to this new work, Spener adds testimonials of many theologians such as Luther, Groszgebauer, Heinrich Mueller, Luetkemann, Dannhauer, Glassius, and others to the doctrine of the spiritual priesthood of true believers.

In a letter to a foreign theologian, Spener makes mention of the many calumnies which were spread abroad con-

cerning him and his labors, as well as against his friends. He had been accused of holding and preaching false doctrine. With reference to a sermon preached by him in 1669 on "false, pharisaical righteousness," it was said that he was preaching a "new doctrine." It was said that he and his followers sought to rob Christians of the consolations flowing from the doctrine of Christ's righteousness, and the certainty of the Christain faith, and to lead them imperceptibly into the errors of popery. Spener declared that these accusations were altogether without ground; that in his teaching he abides by the pure scriptural doctrine that we are justified and saved by faith alone, but that, whilst with one hand our faith lays hold of God's grace in Christ, with the other hand it gives itself to Christ or surrenders itself to Him, so that the desire of the new man is to live entirely to the glory of God alone. He calls that a human delusion, when a person remains in impenitence and desires to continue in sin, whilst at the same time he speaks of his faith in Christ. This, he says, is not justifying and saving faith, but a vain imagination. It is his (Spener's) duty to bear witness against such a flagrant abuse of the precious doctrine of justifying faith. Many persons who have no desire to lead a godly life, continually abuse the consoling doctrine of faith. He was convinced, he said, that if many persons who professed to be true believers were admonished to deny themselves, in order that they might become Christians indeed, they would feel greatly offended. Yet if these same persons are asked, whether they hoped to be saved, they would say, yes. At the same time they have no desire to deny ungodliness and worldly lusts, and follow Christ in a life of holy obedience. What such persons call their faith is nothing else but the belief of devils. It was against these false conceptions of faith that Spener wrote, and not against true justifying faith. He laments that such erroneous opinions concerning faith are very often produced by some preachers, who neglect

to show the results or fruits of faith and teach faith and salvation without sanctification.

In the same writing Spener also warmly defends the *collegia pietatis* against the violent and calumnious attacks of his opponents. He says that it is false, when it is alleged that great disorders prevail at the private devotional meetings, that husbands and wives neglect the care of their families and the duties of their respective callings, that servants fail to perform their labors, that women preach in these assemblies and the like. He affirms that many persons are edified by meeting together to hear and read the Word of God, to instruct, warn, admonish and encourage one another in their religious life. Everything is done decently and in order. Spener expressly denies that it is the purpose of these meetings to estrange people from the stated and regular services, held at the churches, and to cause separations. On the contrary, he emphatically condemns separatism.

These writings of Spener were not without some effect. Nevertheless he met with opposition from different sides. The government of Hesse-Darmstadt prohibited the holding of religious conventicles. The City Couneil of Frankfort was once on the point of expelling a lady of noble birth and a student, because they belonged to a circle of Spener's friends, and also stopped the printing of a new edition of Spener's Spiritual Priesthood until some university had given its opinion on the book. But upon the whole the Council did not put any great obstacles in Spener's way. His colleagues in the ministry were of one mind with him concerning his work, and this was much in his favor.

The first theologian who violently attacked not only the work, but also the person of Spener, was Conrad Dilfeld, Deacon in Nordhausen. In his book, *Theosophia Horbio-Speneria*, published in 1679, he indirectly accuses Spener and his brother-in-law, Horbius, of enthusiasm, mysticism,

fanaticism, and so forth. He also strongly condemned the *collegia pietatis* as instituted by Spener.

The latter answered Dilfeld at considerable length. With respect to the charges of fanaticism, enthusiasm, etc., Spener says that whilst he admits with Dilfeld, that an unregenerate person may by exercising his natural powers obtain some knowledge of divine things, as experience has taught us, and that an unconverted person may to a certain degree understand and be able to explain the analogy of faith and teach it to other persons by the exercise of his natural mental powers, yet it must be held as certain that this mere intellectual ability is not the true knowledge of heavenly or divine things. The doctrines and formulas expressed or put forth by such an unregenerate person, are in themselves true and proper, but the person himself does not possess the right understanding of these things to his own benefit, for the Scripture declares that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2, 14). True knowledge of heavenly things is wrought or effected by the Holy Ghost. Hence he who continues to live in wilful sin does not possess this true divine knowledge, for he is not led and enlightened by the Spirit of God. It is only through the illumination of the Holy Spirit that any one can obtain the true knowledge of God. Even so theology, which is a profounder knowledge of divine things, must be obtained in the same way. Although theology does not make any one a Christian, but only a teacher of Christian doctrine, nevertheless he who would be a good teacher must first become a true Christian, in order that he may be enlightened by the Holy Ghost, so that he can study and meditate with profit. This will appear clear to us when we consider the true end or purpose of theology, which is to qualify one to lead others to the true knowledge of the way of salvation. One who has not the Spirit of God can-

not properly perform his labors to the glory of God and the edification of his neighbor. One cannot with propriety urge men to repent who has not experienced repentance himself; one cannot have true zeal for that which is good who does not love the good himself; one cannot properly prepare himself for preaching who does not pray as he should. To say that it is fanatical to affirm that one studying theology must be enlightened by the Holy Ghost, is erroneous, and is merely a pretext for trying to make a truth which is unpalatable to some persons questionable or suspicious. The illumination through the Holy Ghost does not take place in an immediate manner, without means, as the fanatical Enthusiasts imagine, but through certain, divinely-appointed means, namely, the means of grace. Spener believes that it would be a great injury to the Church, if students of theology would not be trained in piety, as well as in learning.

Dilfeld in attacking Spener made the assertion, that in studying theology all that is required is simply the acquisition of a certain amount of knowledge, which could be obtained without the special enlightening through the Holy Spirit. An unregenerated person, as well as one regenerated, can acquire a proper knowledge of theology. He admitted that the illumination of the Spirit was indeed necessary to acquire faith. But as every student of theology is already regenerated in baptism, he has already been enlightened by the Holy Ghost. He understood Spener to teach, that a special enlightenment is necessary for students of theology, and this he terms Enthusiasm.

Spener replied, that whilst he admitted that there were many things in theology that could be mastered by the proper application of our natural powers, yet he would affirm, that true theology is not learned by the mere application of our intellectual abilities. True theology has to do with a more thorough knowledge of all those things pertaining to faith and piety. A considerable part of this knowl-

edge is acquired only through experience and consists in wisdom, prudence and skill, in ministering in holy things. These gifts can only be obtained through the operation of the Holy Ghost. But this operation is not essentially different from that which produces faith in any one. It is not an operation of the Spirit that confers something on the theologian which other Christians do not possess.

This was Spener's first public controversy, and there is no question that he gained the victory. What he defended against Dilfeld is simply the idea, that the study of theology should be prosecuted in the spirit of true piety, in order that the student might be trained and qualified to build up a congregation in the true faith and in genuine Christian piety. How could Dilfeld oppose these plain truths, and show just cause or reason for attacking Spener so violently? If he supposed that Spener was not free of some kind of fanaticism, he could have learned his mistake from Spener's letters. Spener had defined his position, and Dilfeld still pretended to believe that Spener was fanatical. But Dilfeld sought a pretext, that he might hold up his opponent to suspicion, and the true reason of his animosity to Spener was his aversion to the religious movement inaugurated by the latter. In this controversy Dilfeld betrayed so much ill-feeling toward Spener, that he really helped the cause of Pietism, and seemed to prove the truth of Spener's declaration, that if an earnest Christian advocated true piety, he at once incurred the suspicion of being a secret Papist, or a Quaker, or a Weigelian, or some other kind of fanatic.

It appears that Dilfeld keenly felt his defeat. He never publicly opposed Spener again, not because he perceived that he was wrong, but because he had not the courage to oppose him. According to Spener, Dilfeld for a while was desirous of continuing the controversy, and to this end appealed to the theologian Musæus, at Jena, for aid. Musæus

however adopted the opposite course. Dilfeld then appealed in writing to a number of theologians, but met with no encouragement. Some time later, Spener wrote to Dilfeld to show him his wrong. The latter replied very friendly indeed, but yet in an unsatisfactory manner, as far as the matter in controversy was concerned. After some further correspondence which failed to settle the dispute, Dilfeld died in 1684, and peace prevailed as long as Spener remained in office at Frankfort-on-the-Main.

## A STUDY OF WITCHCRAFT.

BY REV. R. C. H. LENSKI, A. M.

### PART III.

### WITCHCRAFT JUDGED BY BIBLICAL PRINCIPLES.

#### INTRODUCTORY.

§ 34. The setting in which we have attempted to view witchcraft leads us directly to the principles for judging it. If there were no God who had forbidden it, and of whose prohibition the whole diabolical mass is an extensive transgression, we might set witchcraft down as mere human folly. If there were no devil and devil-kingdom whose purposes are one with the inner purposes of all forbidden arts, then again we might call these arts mere human self-deception. But now we must set witchcraft down as devilish throughout. The sinister character of witchcraft is recognized by all who have given it fair study in the light of God's Word. Philippi *Glaubenslehre*, Vol, III, p. 308; Delitzsch, *Bibl. Psychologie*, p. 306, etc.; Wuttke, *Der Deutsche Volksaberglaube*, § 781, and in many other places. And even those who care little or nothing for the authority of the Scripture judgment, yet so define witchcraft that it falls under this

judgment; Lippert, *Christentum, Volksglaube und Volksbrauch*, p. 469, and others.

AS TO THE SATANIC ELEMENT IN WITCHCRAFT.

§ 25. There is a real, a strong, and vicious Satanic element in all witchcraft. This element is best defined by stating that witchcraft is throughout a transgression of the first commandment, and only secondarily, as far as the invoking of names in incantations and charms and spells is concerned, a transgression of the second. Witchcraft is always a conscious or unconscious turning away from the true God and His divine promises and help. In heathendom it is one of the practical results of idolatry and idol-worship. It is generally there the perogative of those who stand in closest connection with the idol and his worship, the priests, wise men, etc. In Jewry and in Christianity witchcraft is often an open and conscious transgression of the divine prohibition, a conscious and wilful turning away from God unto forbidden means of satisfying the heart's desires. Again, where ignorance and superstition darkens the mind, witchcraft is frequently an unconscious, though still real, turning away from God, a seeking of help, though it be in ignorance, from forbidden sources. And this is the strong Satanic element in witchcraft. The ultimate purpose of Satan in his dealings with men is to turn them from God. This very purpose is the heart of witchcraft. It is so recognized by the Scriptures. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter: should not a people seek unto their God?" Is. 8, 19. To seek unto necromancers and wizards is here plainly referred to as turning away from God. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and adultery. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." 1 Sam. 15, 23. Here that feature of witchcraft which

makes it such a great and damnable sin, is mentioned, "rebellion," "stubbornness"; it is a rising up against God, turning against Him, His will, His Word, His command. Rebellion is Satanic, and so is witchcraft. It was when King Saul turned from God that he sought unto a woman with a familiar spirit, 1 Sam. 28, 6, 7. In the prohibition Deut. 18, 10, etc., it is plainly shown by the context that the practice of the forbidden arts referred to is a turning away from Jehovah, and the destruction that threatened the people of Canaan is pronounced as a warning to Israel, in case it should also turn from the Lord God.

The connection of sorcery with idolatry is, for this reason, constantly kept before the the eyes of Bible readers. "Thou shalt not learn to do after the abominations of those nations," Deut. 18, 9. It is something belonging to "those nations," it is far from God, it is "abomination" to Him. "Is it peace, Jehu? And he answered what peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many." 2 Kings 9, 22. These "whoredoms" or idolatries to which witchcraft is joined, can never be at peace with the Lord, but only at awful enmity. Of wicked Manasseh we read, 2 Chron. 33, 2 and 6, that he did "evil in the sight of the Lord like unto the abominations of the heathen whom the Lord had cast out before the children of Israel." And the evil he did was all connected with idolatry —"he caused his children to pass through the fire in the valley of the son of Hinnom; also he observed times, and used enchantments, and used witchcraft," etc. Because witchcraft is a form of idolatry the command was just in the Old Dispensation: "Thou shalt not suffer a witch to live." It was applying to a certain case what was already established as a principle, that no idolater should be found in Israel. Lev. 20, 2–5 the Lord threatens to cut off the Moloch worshiper from among his people because of his idolatry. In the 6th verse this same principle is applied to witchcraft,

"such as have familiar spirits" and they that "go a whoring after them," shall also be cut off from among their people. And the same view of witchcraft as a sin of idolatry lies at the bottom of the slight mention of witchcraft in the New Testament. Idolatry is mentioned in the same breath with witchcraft, Gal. 5, 20; the two are a pair indissolubly joined together. In Rev. 9, 20. 21 it is again in connection with the worship of devils and idols, which can neither see nor hear nor speak, that murders and sorceries are mentioned. See also Rev. 21, 8 and 22, 15. When it is told us concerning Simon Magus that the people said of him, "This man is the great power of God," the narrative shows plainly that he was the very opposite of this, namely, an abomination to God and a power of Satan. The contrast is so striking, to hear repeated: "Which beforetime in the same city used sorcery and bewitched the people of Samaria,"— — "because that of long time he had bewitched them with sorceries," and then to read, "This man is the great power of God." Elymas, the sorcerer," the child of the devil," we find doing a work befitting his character, turning Sergius Paulus from the word of God unto idolatry. Although in the damsel at Thyatira the "spirit of divination" proclaimed the truth concerning the apostles, yet it was an abomination unto the Lord. The purpose of the proclamation was still Satanic. So all the way through, in reference to whatever sorceries are mentioned and referred to in the Scriptures, from the blackest and most openly wicked to the apparently harmless, the whole thing is pushed far from God with most repellent words; it is heathenish, idolatrous, and therefore abominable and Satanic throughout, whatever else may be said about it.

We desire to lay stress on the fact, as a close examination of the Scriptures will show, that this heathenish, idolatrous, abominable character of witchcraft and sorcery is what makes it Satanic and criminal from a Scriptural point of

view. Everywhere this stands in the foreground, everywhere this is so put as at once to strike the eye. And if nothing further were said, this should be enough for us. It settles the Satanic character of witchcraft forever. It needs no proof additional, i. e., that witchcraft really operates with Satanic help and produces supernatural results by means of demon power. The fact that the suggestions which are followed in witchcraft are Satanic, that the purposes more or less accomplished by sorcery are always Satanic, this is enough to give it the dark appearance which all believing students of the Word find in it. And that the further question, whether really supernatural results are wrought by Satanic help in witchcraft, is of comparatively little importance, the following paragraph will attempt to show.

### AS TO THE SUPERNATURAL POWERS OPERATING IN WITCHCRAFT.

§ 36. It is of great importance to remember that between the kingdom of darkness and the kingdom of light there is no mere physical conflict, but wholly a moral issue and war. The great strife comes to a point in the heart and soul of man. What is physically performed in witchcraft is, therefore, of secondary importance; its moral influence upon the soul stands first, and its physical performances are of real importance, in a Biblical judgment of witchcraft, only in so far as they exert an influence morally. But it is not necessary for witchcraft to be anything more than a cunning pretense or a dark self-delusion to serve the devil's purpose fully in hurting men's souls. It is for this reason that the Scriptures make no distinction between witchcrafts which really produce wonders and those which do not; they are all treated and spoken of alike. It seems to be no question at all whether supernatural demon powers operate in sorcery or not. The Scriptures fear not to exhibit plainly that a

large mass of the witchcrafts in vogue are nothing but sham and pretense and empty delusion. On the other hand, we fail to find sorceries exhibited in the Scriptures as the works of demon powers. The question as to the damnableness and blackness of witchcraft does not in any way hinge, in the Scriptures, on the reality of supernatural powers put in motion by sorcerers.

"I am the Lord —— —— that frustrateth the tokens of the liars and maketh diviners mad; that turneth the wise men backward, and maketh their knowledge foolish." Is. 44, 25. Here the utterly false and unreliable character of heathen divination is clearly stated, and the lack of any supernatural help in really finding out future events implied. The folly of seeking "for the living to the dead," Is. 9, 19, is referred to by the prophet himself as an argument against necromancy. This he could not have done, if by necromancy through supernatural aid the desired miraculous knowledge had really been obtained. "To the law and to the testimony, if they," (i. e. 'that have familiar spirits and wizards that peep and that mutter,') "speak not according to this word, it is because there is no light in them." Is. 9, 20. The falseness, the idle deception of necromancers and wizards could hardly be more clearly expressed than by the declaration that there is no light in them. In Ez. 21, 21 etc., all the divinations of the king of Babylon are sketched before he goes to war, and the Lord declares, "It shall be unto them as a false divination in their sight." In Ez. 13 we read considerable about "vanity and lying divination" and divining lies; in Micah 3, 6–7 we hear of the inability of diviners to divine; in Jer. 50, 35, "A sword is upon the liars, and they shall dote;" in Is. 8, 18, we hear of wizards "that peep and mutter," "*schwatzen und disputieren*" (Luther's translation), and the vanity and folly of this procedure is clearly indicated. Instead of putting a demon appearance into various kind of sorceries, the Scriptures

manifestly do the opposite, exhibit them as altogether unreliable, false, vain, empty, and bare of anything really miraculous.

To this must be added, when sorceries are described, the care with which any judgment as to how these things were done, whether by supernatural help or not, is suppressed. In Ex. 7 we find not the least hint, either that by supernatural aid, or by cunning skill or natural powers of the performers, these wonderful deeds were wrought. "For they cast down every man his rod, and they became serpents," that is all. "And the magicians of Egypt did so with their enchantments," again that is all. But the Satanic purpose is clearly expressed. "Pharaoh called the wise men and the diviners." Why? To oppose God's messengers, and the Satanic result produced is also clearly stated. "And Pharaoh's heart was hardened, neither did he hearken unto them." All the rest is dark and may fitly remain so. "If the thing were as simple as it is generally thought to be, either common sleight-of-hand, or true miracle, by permission of God wrought by demon power, the author (Moses) would scarcely have failed to indicate it. But as the domain in which these facts lie, is very dark and difficult and even little known to the most advanced science, it was better to abide by the outward result without entering more deeply into the inner conditions*." We sometimes meet the argument that because the miracles of these Egyptian sorcerers were wrought directly in opposition to God and God's commands and God's miracles, that therefore they must have been real supernatural productions of the devil. That they were performed at the devil's suggestion and to further the devil's purposes certainly follows from the premise adduced but no more. It does not follow, that because something is wrought directly in contradiction to God, it must be supernatural. And this conclusion, which many in one way or

*Hengstenberg, *ibid.*, p. 102.

another would read into the story, is not desired and is not needed by the narrative. Apart from anything really miraculous in the performance of those Egyptians, the character of their sorceries is plain and needs nothing further to make it so.

When the witch of Endor is described and the result of her enchantments, the appearance of Samuel, this is by no means given as a thing quite in order according to the powers of the witch. If we take the astonishment she manifested to be real, then we may assume that the hand of God here wrought an exception and caused something to appear far different from the fumes of the burning witch-concoction, a spirit indeed, whom no powers of witch or wizard could have disturbed, Samuel himself,—a dire warning to all who would practice this black art. We by no means consider it correct that the witch of Endor was herself a conscious and wilful deceiver, which many commentators have assumed. Even though God had not intervened and caused a miraculous appearance of Samuel, yet the witch certainly would have believed firmly in the power of her enchantments and in whatever appeared or seemed to appear by this power. But in the whole story of this witch there is no indication that, if God had not intervened, she would have produced a Satanic miracle. Quensted argues strongly for the entire delusiveness of the appearance of Samuel. He draws attention to Sam. 28, 6, "The Lord answered him not, neither by dreams, nor by Urim, nor *by prophets*." He states blankly, "*Samuel magicis artibus exciri non potuit. Is, qui apparet Sauli, magicis artibus excitus, ergo non est Samuel.* He notes the suspiciousness of the whole surroundings of Samuel's appearance, etc. His conclusion on this point is, "*In summa, diabolus non habet potestatem revocanti animas fidelium ex coelo et quieta sua, nec impiorum ex inferno.* His remarks on the subject, *Systema* I., p. 470, etc., are certainly valuable. Quensted flatly denies demons the power of

working miracles, admitting only this that by some means they produce sham miracles, marvels, not true miracles. He treats the subject at great length and answers all objections. If the refusal of the Scriptures to give us any insight into the powers at work in witchcraft makes for anything, it certainly helps to establish the conclusion that no miraculous and supernatural powers operate in witchcraft. It is not well to claim such supernatural power and assert miracles in witchcraft, as though there was no lack of proof for it, when the Scriptures preserve a dignified and remarkable silence on this very point. Taking it all in all, according to what the Bible furnishes us from which to form a judgment on witchcraft, we must say, its Satanic character does not consist in any miraculous and supernatural power of Satan therein exerted.

By this, manifestly, it is not said that there never has been and never can be a miraculous production in witchcraft. To prove a total negative is in no way necessary when a judgment on witchcraft according to Biblical principles is desired. By permission of God Satan may be allowed in instances to work even miracles through witchcraft. But such cases will always remain exceptions. The power of Satan is certainly great. Yet primarily this power operates morally. Where Satanic powers are exerted physically, this is definitely stated as in possession, as in Job's afflictions. But it is well to notice that no case of possession or physical affliction recorded in the Scriptures is brought into connection with witchcraft. And yet in Christ's time possession prevailed and sorceries prevailed. Satan can harm our bodies in various ways, but that is far from arguing miracles in witchcraft. From the absence of any clear statement in the Scriptures concerning supernatural powers in witchcraft, we are not justified in assuming that such powers are never there exerted; but though the possibility remains, it would certainly be false to override the Scriptures, and where they are silent

declare with assumed certainty that witchcraft is filled with supernatural demon-powers. If such were really the case, and the sin of witchcraft in an extreme sense Satanic, the Scriptures would certainly declare it, or at least plainly intimate it.

### AS TO THE NATURAL AND UNEXPLAINED MARVELS IN WITCHCRAFT.

§ 37. Investigation shows that witchcraft from the beginning has been connected with secret and wonderful knowledge. Especially is this the case where it has been steadily cultivated by an established cast of men, and where the experience of one age was handed down to the next. The greater such secret knowledge in sorcery, the stronger has always been the Satanic element in it. The Chaldean theory was that all diseases were the work of demons, therefore, the more extensive their knowledge of medicine became, the more firmly did they become rooted in the belief that they had the means of expelling these demons, the more strongly they clung to the notion that diseases were produced by demons indeed, and the more difficult the work grew of dispelling their delusion on the subject. And when such knowledge and skill in sorcery is brought into connection with idols and false divinities, the purpose of Satan is greatly furthered, the devotees of sorcery and their followers are bound more firmly than ever to their false gods. The danger to which the Israelites were especially subject was this, that witchcraft by producing its marvels before them, might drag them into idolatry. And it may be that for this cause the emptiness and vanity of so many forms of witchcraft were declared unto them, and contrasted therewith the true miraculous power of the Lord their God and His deeds.

Witchcraft has always and does still produce marvellous things. Where critical investigation has been applied,

many marvels have been explained and are left marvels no longer. As an instance the visible appearance of spirits, so firmly asserted by ancient sorcerers, may be taken. It has been found that in almost every instance where spirits appeared visibly, certain ingredients were burned in the magic circle. The fumes and gases arising from these burning concoctions were powerful enough to produce strange visions in any brain, especially in the brain of one who expected and desired to see spirits. Even after the room, where the spell had been wrought, was left, spirits danced before the sorcerer's eyes, leaping in the air, forming strange contortions, galloping over the house-tops away into the skies. Sometimes when the fumes proved too strong, the participants in the conjuration perished; but popular superstition had it, that because of some fault the monster-spirit twisted their necks and took their lives as a penalty.

But apart from marvels that have been explained, there are many that have no explanation whatever. The powers entering into their production are unknown. Their evil and Satanic purpose, as a rule very apparant, stamps such marvels as abominations to God. But merely for this reason we would not dare call them real supernatural demonstrations of demon power. The marvels of Spiritism, of Mesmerism and clairvoyance might prove instructive in this connection. The marvels of the former have vanished altogether. Concerning the latter Delitzsch, whose investigations were certainly careful, firmly believed that the soul really went to the borders of the spirit-world and came into contact with spirits.* And yet it is gradually being demonstrated that this is a mistake, that quite a different theory explains all the facts and explains them more perfectly than the one Delitzch held.** The idea that supernatural demon powers are concerned in witchcraft has two strong points to recommend its acceptance, it serves to explain almost anything in

* *Bibl. Psychol*, p. 310, etc. ** Cf. Carpenter, *ibid.*

the line of marvels, and it brings sorcery most powerfully under the ban of God. But the good purpose which this idea may serve, does not yet establish it as truth. Both in science and in theology we must seek a better foundation than this for our conclusions. The theory that would put wonderful demon miracles into witchcraft, is not at all necessary either to explain the marvels of sorcery, or the Satanic character of the evil arts.

There is so much devil in man, that a little prompting and suggestion on the part of the Evil One will produce crimes against God even blacker than those of witchcraft have been.

## CURRENT THEOLOGICAL AND RELIGIOUS THOUGHT.

THE recent vote in the German Reichstag by which that body for the first time since 1873 and its May Laws gave its consent to the recall of the Jesuits, Redemptionists and allied Roman Catholic orders, draws attention anew to the struggle between the principles of Protestantism and those of Roman Catholicism which has been going on in the land of Luther amid thousands of ups and downs for more than three hundred years, and in fact since the days of the Reformation. Nowhere else in all Christendom are the conditions more favorable for a full and fair contest of principles between the two great rival churches than they are in Germany. About two-thirds of Germany is Protestant and one-third Roman Catholic, the latest census crediting the former with 29,569,847 and the latter with 16,785,734 adherents, which is a relative increase for Protestantism in the last few decades. But in Germany the Roman Catholic Church is equipped with the means of modern religious warfare, such as education, high and low, journals and newspapers, organi-

zation and leadership, as probably nowhere else. It may not have been a vain prophecy which the late Cardinal Wiseman uttered when he years ago said, that "the great apocalyptical struggle between the two great churches would take place on the Lands of Berlin."

In order to meet both the real struggle now going on and the possible one yet to come, the Protestant Church of Germany is both weak and strong. It is certainly strong in this, that the leadership of the theological thought of the world is practically in her hands. In the development of independent scholarship and thought in the Protestant churches of the globe, both for the good and for the harm of evangelical faith, the German is certainly the most important among the family of Protestant nations. While theological as well as other learned thought is cosmopolitan now as never before, not even when theologians found in the Latin language a common means of inter-communication, the impress and influence of German thought is felt everywhere. While Germany has indeed been the the protagonist in the advanced initial methods of the day, it has also produced probably the best, at any rate the most timely, apologetical works also. At heart Protestant Germany is evangelical. The theology of the universities, with all its schools and isms, finds but only partial representation in the pulpits and in the pews. The unchurchly masses are proportionally little if any greater than they are in America, although Socialism, Liberalism and other anti-Christian forces are a good deal louder and more blatant than they are in this country, and the educated classes are estranged from the church in a larger degree than they are here.

One of the weak sides of German Protestantism is the fact that neither outwardly nor inwardly is it united and presents a solid phalanx over against the enemy. There is no such a thing as a German Protestant Church. There are, however, in the twenty-six kingdoms and other political

divisions of the Fatherland no fewer than forty-six state churches. This excess of state churches above the number of states is owing to the fact that in recent years, especially in 1866, a consolidation of states has taken place without a corresponding consolidation of churches. Of the state churches twenty-four are officially Lutheran, the bulk of them in North Germany. The others are Reformed or Federal or United. Of the last mentioned there are seven, but among them the great state church of Prussia. In these the two branches of the Protestant Church, the Lutheran and the Reformed, are united and constitute one body. The arrangement dates back to 1817, the third centennial of the beginning of the Reformation. By the arrangement of the union between state and church a curious condition of affairs has arisen. In Prussia the king is the *Summus Episcopus* of the Protestant Church, in Saxony the Catholic king holds the same rank in a country which is Protestant almost to a man; in Baden the Protestant archduke holds the same office, although fully two-thirds of his subjects are Roman Catholics. But fortunately in our day the old rule of *cujus regio ejus religio* is practically of little importance, the churches being governed largely through consistories, or branches of the government, as are the judicial, educational, agricultural and similar branches. Naturally the Church suffers by such arrangement in many respects. It has, for instance, no voice or vote in the appointment of its theological professors, the instructors of the new generation of pastors and preachers. Its protests against the appointment of Harnack, a gifted but radical innovator in theology to the chair of Neander in Berlin, had absolutely no effect. The government simply insisted upon the appointment and the Church must accommodate itself as best it can.

Internally too the Church of Germany does not present an undivided front. The recent census report of America for 1890, according to which there are 143 denominations in this

land of liberty, has called forth homilies and comments in abundance in Germany; yet practically American Protestantism is more solidly united in principle and aims than are the schools of theological thonght in the Fatherland, between which not the accidentals or incidentals of fact, but the very fundamentals often constitute the debatable ground. The new school of Ritschl has brought forth such problems as the source and certainly of religious knowledge, the exclusion of metaphysics, i. e., supernatural doctrines in theology, while the whole tendency of advanced criticism is to undermine the authenticity and reliability of the Scriptures, at the same time professing to find a more solid basis for faith in the subjective convictions of the believer than he has in the objective written Word. In this way the singular phenomenon and anomoly is presented of an attempt to undermine the traditional objective basis of evangelical faith and at the same time find a stronger subjective foundation in personal faith. *Ex professo* the object is not to hurt but to help the Church.

Efforts at a union of the Protestant churches in Germany have been and are yet being made. The Evangelischer Bund with a membership of nearly one hundred thousand unites Protestants of all shades of thought for the purpose of fighting Rome with tongue and pen. The Eisenach Conference is a biennial conference of representatives of all the state churches of Protestant Germany. The Gustav Adolf Association with its tens of thousands of members labors harmoniously for the cause of Protestants in predominatingly Catholic districts. The project of a union of all the Protestant churches is being discussed right along, notably among the less confessionals, such as are represented by the influential *Christliche Welt*. In fact, *viribus unitis* is the program of a large section of German Protestants. Whether this ideal can ever be realized is more than doubtful. Ger-

man Protestantism inwardly presents too many contradictions.

---

The recent discovery of a Latin version of the famous Clemens Epistle, one of the oldest and most valuable sources for the study of primitive Christianity, emphasizes again the singular fact that in our generation the number of literary and archaeological finds of prime value to Biblical scholarship has been simply phenomenal. Beginning with the accidental discovery of a part of the Codex Sinaiticus in a waste basket in St. Catharine's cloister on Mt. Sinai by Tischendorf down to the immediate past with its pseudo Gospel and Revelation of St. Peter and the Syriac gospel found by two English ladies also in the St. Catharine cloister, there has been a long list of archæological and literary discoveries in recent years which have one and all contributed to the confirmation of Biblical and ecclesiastical records. Twenty years ago Professor Baur of Leipzig could already report a dozen and more such documents which have opened up new lines of investigations in the earliest annals of the church. Since then have been added the Teaching of the Twelve Apostles, the Petrine writings and others, not to mention the grand storehouses for Biblical research unearthed in the ruins of Mesopotamia and Egypt.

The credit of making the newest discovery belongs to a Roman Catholic scholar, the learned Benedictine Germanus Morin. He has for several years been investigating the libraries of Belgium, France and England, gathering the materials for a new edition of the works of Caesarius of Arles. The fruits of his researches are being published under the auspices of Abbey of Maredsons, as *Anecdota Maredsolana*. In the second volume of this series, just issued, is found the new Latin Clemens Letter, which had

for years been lying unnoticed in the cloister of Florennes in Belgium, but had recently been removed to the Seminary Library at Namur. It is contained in a manuscript of the eleventh century. This venerable monument of primitive Christianity has been singularly fortunate of late. In 1875 the complete text of the Greek original was unearthed by Bishop Bryennios, who soon afterwards published from the same manuscript the Teaching of the Twelve Apostles. The Syrian version was a few years later fouud in an Edessa manuscript of the year 1170. The newly discovered Latin version is an old translation and is of especial importance in settling a number of disputed readings and in solving some of the many intricacies connected with the study of the earliest Latin version of the Bible, the Etala. Like the latter the Latin Clemens letter is in all probability a product of the North African Church and thus makes still more conspicuous the prominence of that section of the Church formerly but little appreciated. Naturally leading scholars have been closely studying the find. Among these are such men as Harnack, Sanday, Hilgenfeld, and others. In his latest study of the subject, the first mentioned claims to have found in chapter 61 of the Latin text a later interpolation in favor of the supremacy of the Roman See. This article is found in the Reports of the Berlin Academy of Sciences, 1894, p. 261 sqq.

In Vienna there has recently been placed on exhibition one of the richest and rarest literary finds of the century and of special interest to Biblical scholars, namely the great collection of papyri found in El Fojjum in the graves of Egypt and bought by the Archduke Rainer of Austria. The contents cover a period of two thousand and seven hundred years, beginning fourteen centuries before Christ. The papyri, thousands in numbers, contain in ten different languages and in hundreds of types of writings, and with a vast multitude of subjects in private and public life, covering

the times of the old Pharaohs, the Greeks, the Romans, the Byzantines, the Persians, the Arabs and the beginnings of the Turkish regime. For several years these documents have been in the hands of the Austrian orientalists, who, under leadership of Professor Karabacek, have been engaged in deciphering their contents, each language being entrusted to a single specialist. Karabacek took the Arabic, Wesseley the Greek, Krall the Egyptian, etc. The results have been published in the "Mitteilungen." These papryi are now permanently exhibited in Vienna in a museum, and fill several rooms. Some of these documents are of especial value, e. g. a gospel fragment omitting Mark 14, 28 (No. 541); the oldest musical composition in the world (No. 531); a number giving the origin of the Arabic system of notation (No. 748), and others. A collection like this shows what rich treasures the ruins of ancient civilization in the East may yet contain.

A further new find of considerable interest to Bible students is the discovery of a new testimony from Josephus, the Jewish historian, concerning Christ, which, according to the view of specialists has much greater claim to historical reliability than the well known section in the Antiquities Book 18, chapter 3, In the latter the Messianic character of Jesus is so openly and fully acknowledged that scholars are virtually agreed that the passage is at least interpolated. The new testimony, found almost simultaneously by the two German scholars, Wirthart Bratke, and by the Russian savant, Vassilier, is found in the Acts of a Discussion held in Persia between Greeks, Jews and Christians, at the close of the fifth century, the subject under consideration being Christianity and the claims of Christ. These Acts have just been published; and in the third part the Christian argues that a large number of Jewish leaders have acknowledged the Messiahship of Christ, and concludes with the significant words: "Also Josephus, the historian of your people, who spoke concerning Christ as a just and good man, mani-

fested out of divine grace, and doing good unto many by signs and wonders."

Close investigation of these works by specialists seems to show that they are a very ancient testimony; and according to both internal and external evidences, are in all probability historically correct.

---

THE German Roman Catholic writer, Knie, in a recent work on the Orthodox Church of Russia, gives some interesting data on the inner life of that Church, which are all the more instructive because of the profusion of citations from wide-awake representatives of the Russian Church itself. The writer, who is known as a close observer and student, states that the Russian Church has no scientific theology worthy of the name, but since the seventeenth and eighteenth centuries is continually drawing on the resources of Protestantism, especially of the Reformed churches. In fact, in the Introduction to the Catechism of Peter the Great it is expressly stated: "The Russians and the Reformed agree in so many articles of faith as they disagree with those of the Roman Catholic." Archbishop Methodius of Tarer, who died in 1819, says: "Such are the teachings of Calvin, which many of our people so zealously praise and to which they adhere." And the same Methodius appeals to Reformed theology in confirmation of the orthodoxy of the Greek Russian Church. Tshaadajow, in the days of the Emperor Nicholas, pronounced this judgment on the Church of his own country: "We are called Christians, but the fruits of Christianity do not ripen for us. I must with a heart overflowing with grief confess that our Christianity is entirely without results." A modern witness in the same direction is Ssolovjoff, professor in the Ecclesiastical Academy in St. Petersburg, who recently said: "It is only too true that the official teachers of our religion do not have a permanent or

lasting influence on our people and society." Tolstoi's confessions in this direction are interesting, in which he acknowledges that the teachings of the Russian Church are unknown even to the educated classes. Among other things he says: "Russia with her millions of educated reason-Christians shows beyond a doubt, that the degeneracy of her Church is much more lamentable than is the case in the rest of Europe. Every living force in the empire is independent of the Church." The well known Slavophil Jean Aksakow says: "The political government is declared by our codex to be the preserver of the doctrines of the ruling faith and the watchman of the good order of the Church. This watchman we see with drawn sword, ready to apply the most terrible weapons against any encroachment on the orthodox faith. But where there is no inner harmony or life, there outwardly the body cannot remain intact, and spiritual thirst cannot be satisfied if there is nothing with which to quench it. The truth of Orthodoxy cannot be demonstrated by imprisonment. In general, in Russia in church matters appearances and deceptions predominate. The Russian Church has lost the spirit of truth, the spirit of love, the spirit of life, the spirit of liberty." How truly this writer speaks can be seen from the number of sects constantly springing up in the empire of the czar. The official statistics of Russian sects is unreliable, as these place the number at only one million. Yet it is known that the Stundists alone number two millions in Southern Russia. Reliable statisticians place the entire number of the "Rascol," or Dissenters, at from ten to twelve millions. The Russian historian Popodie recently wrote: "If religious liberty were permitted in Russia, fully half of the peasants would go over to the Rascol and half of the higher classes to the Roman Catholic Church." We can understand what Aksakoff meant when he said: "Policemen and police magistrates—these are the guardians of orthodox doctrines and the guides of our consciences."

Formerly the Dissenters were compelled to pay double taxes, but this piece of injustice has been abolished. It would seem from the above that in Russia too men are beginning to think.

In Russia, that bee-hive of unique sects and sectlets, a new curiosity in the this line has recently come forward in the so-called Prikokuds of Esthonia. They were first heard of several years ago in the Harrien and Wieck districts, and have lately spread in a remarkable degree. The new converts form associations called "prii Koggudus," or free congregations. Hence the name Prikokuds. Applicants are received by the rite of baptism, on which occasion a Biblical passage is read, a name is given, but no water is used. Immediately after baptism the candidate receives the Lord's Supper, the wafer being baked of wheat bread (rye being used for ordinary purposes), and red wine used. Public services and prayer meetings are held in the open field during the warmer season, and in the houses during the colder. They assemble when and where the Spirit moves the worshipper, as neither time nor place are determined upon beforehand. Hymns are sung, either from the hymnbook of the state Church or of their own composition. The elders read a text from the New Testament, and those present speak as they are moved by the Spirit. They have no special office of the ministry. After the addresses the entire congregation kneels in prayer, this prayer often lasting half an hour. In many cases this prayer degenerates into a wild ecstacy, jumping and dancing, which is regarded as an indication of the presence of the Holy Spirit. This they call *jumula roem*, or joy of the Lord. Ordinarily only women attain this stage of worship. The marriage ceremony consists in the reading of Scripture and the laying on of hands. At the wedding feast no spiritous drinks of any kind are allowed. The Prikokuds consider themselves sinless, abstain from intoxicants and the use of tobacco, emphasize love to neighbors and obedience to the

authorities, but will have nothing to do with the orthodox state Church. It is very clear from this that they represent a type of dissent so frequent in Russia and best expressed in the Stundists, which seeks to develop a more spiritual and Biblical Christianity in faith and life than is found in the stereotyped formalism and dead traditionalism of the orthodox Church. The Prikokud movement is developing very rapidly.

---

THE Russian Department of Education reports the following attendance at the Universities of the Empire: Moscow, 3,888; Kiev, 2,244; St. Petersburg, 2, 225; Helsingfors, 1,875; Jurjew (Dorpat), 1,650; Warsaw, 1,335, Crawn, 1,200; Kasan, 825; Odessa, 555; Tomsk, Siberia, 405. The grand total is accordingly 16,202. The number of students in the four ecclesiastical acadamies of Kiev, Moscow, Kason and St. Petersburg is about 800. The famous old German University of Dorpat is now being rapidly Russianized. From its establishment in 1632 down to 1889 it was a purely German institution, intended to meet the wants of the three German Baltic Provinces of the Russian Empire, and it has always stood in touch and tone with the universities of Germany. Now even the name has been changed, and officially it is the University of Jurjew. Only in the Theological Department are the lectures still German, and it is thought that the department will be removed as a Seminary to some other city. At present some forty of the professors in other departments use the Russian in the academic work and only about twenty-five the German. It has been decided by the authorities at St. Petersburg that all instructors who cannot or will not use the Russian by January 1895, will lose their position. This means a complete reorganization and revolution of the three other faculties in an institution which has for centuries been the very best in the entire Russian realm. Among the

innovations of note in the higher education of Russia the establishment of a Woman's medical college in St. Petersburg deserves mention. It is all the more noteworthy from the fact that the Cultus University has for many years resisted all attempts made in this direction. Professor Geric, the creator of the Woman's Medical College that was closed in 1884, has all along been agitating in favor of the reestablishment of such an institution. Now the Imperial Council has sanctioned the proposal of the Cultus Ministry to do this.

GEORGE H. SCHODDE.

## EDITORIAL.

WINNING THE MASSES.—For years good Christian people have been grieving over the so-called estrangement of the masses from the Church, and racking their brains to devise some efficacious means of winning their favor and gathering them into the good Shepherd's fold. Undoubtedly it is a thing greatly to be desired that the people who sit in darkness should be brought to the marvelous light of the gospel, and that the multitudes in our own Christian land who are wallowing in the mire of sin should be brought to the fountain that is opened for sin and for uncleanness. But is not a great deal of the wailing and railing about the inefficiency of the Church in dealing with the masses sheer cant? It is certainly not true that our Christian congregations are neglecting the poor and gathering in only the rich, and it is just as certainly not true that they are passing the uneducated by and putting forth all their efforts to win the learned. Complaints are just as frequent that the Church fails to gain the wealthy and the cultured as that she fails to gather in the common people. When the whole matter, whether presented in the form of a sorrowing complaint on the part of

friends or of an exultant charge on the part of foes, is thoroughly sifted, it seems to amount only to this, that "all men have not faith" and that the disciples of Christ are a "little flock." But does not that prove that the Church's means are inefficient, and that she must see that the fact become otherwise or consent to be pronounced a failure? That she must do the work assigned her and will be held responsible for any failure in that regard is certain from the Scriptures; but that the doing of this work will render all men believers, and that the existence of masses of unbelievers, notwithstanding her faithful execution of her commission, proves her a failure, is not only not certain, but certainly false, according to the same Scriptures. "For many be called, but few chosen." Matt. 20, 16. "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7, 13. 14. And so it shall be unto the end. "When the Son of Man cometh shall he find faith on the earth?" Luke 18, 8.

It is deplorable that there are such large numbers in the community who walk in the counsel of the ungodly and stand in the way of sinners and sit in the seat of the scornful, and who prefer the resorts of the wicked to the place where God's Word is proclaimed and prayer is wont to be made in the congregation of saints. It is to be deplored both for the sake of peace and prosperity in this world and for the sake of eternal bliss in the world to come. They must be heartless members of the Church who have no pity for the masses that are going down through earthly misery to their everlasting doom of unutterable woe, and who will make no sacrifice of time or money or pleasure to rescue them from their lost estate and bring them to blessedness in the Savior of the world. It is impossible for disciples of Christ to be faithful while they refuse to make any sacrifices

in order to have the unsearchable riches of Christ preached to the perishing multitudes for whom there is no other hope. Let no Christian forget or think lightly of the account which must be rendered at the last day in this regard. Even for the sake of man's temporal well-being it would be well worth our efforts to lift our fellow men out of their wretchedness: for those who live after the flesh not only ruin their own bodies and bring suffering upon their families, but are a constant menace to the community in their reckless disregard of divine order and consequent human rights, and in their anarchistic and socialistic clubbings for the destruction of the peace of the community under the inflammatory influence of drink and passion: how much more should we be urged to put forth our utmost endeavors to deliver them from the eternal fires of hell! Let us work while it is day, for the night cometh when no man can work; and let us work with the confidence that our labors shall not be in vain in the Lord. The sacrifices which we make to this end shall bear rich fruit for mankind, including ourselves. But we have no promise that if we do our duty none shall remain unbelievers and be lost, and no command to apply the conversion of all whom we can reach as a test of our fidelity or of the powers of God's means of grace. Such an error can only bring harm to the cause of Christ, as all error in regard to saving truth brings harm.

The fact that some have a curse for the Church and for all the institutions of the Church, wherever these are mentioned, is often taken as a token that Christians are not doing their duty, the assumption being that if believing men were faithful to their mission unbelieving men would not have hostile feelings towards them. No doubt even sincere Christians may sometimes be overbearing and unsympathetic in their approach to those who are without. They are not without sin, and their work is therefore not without fault. Undoubtedly such faults often prove a hindrance to

the proper application of the means of grace. But it is of the highest importance to keep in mind that our duty does not extend beyond fidelity to the Master and the commission which He has given us, and that we sin grievously and hinder His saving work when we transcend these limits and usurp His prerogatives. We are not lords in His kingdom, but only servants. The conversion of the masses is not dependent upon our contrivances. If by the faithful use of the means entrusted to us we fail to win them for Christ, we can thank God that some have been rescued, though they be comparatively few, and go on hopefully with our work, confident that our labor is never in vain in the Lord. No doubt larger numbers could be enticed into the Church by using human expedients. No doubt some would be gained by omitting doctrines which they find objectionable, some could be induced to join us by the abandonment of practices which to them are offensive, some would be gathered in by ceasing to urge the demands of the law which show men their sin and point the way to holiness. No doubt many would be gathered in by supplying in the Church what the natural man craves and has been accustomed to seek in the ways of the world. No doubt if the Church would consent to be something else than a spiritual kingdom of Christ and become a secular society under human control, the world would love its own and pour its masses into the Christian congregation. But then the success of the Church would be its ruin. The worst that can be done is to sacrifice the truth in Jesns, whereby alone souls enslaved by Satan and sin can be made free and brought to the blessedness of God's children, and to break down the walls of the Church in order to make large openings for the admission of the masses that will not enter in at the strait gate.

It is sad that there are so many in Christian lands, where God has commanded the light of this blessed gospel to shine

and where He has given all an opportunity to hear the good tidings, who treat the Church and its offers with indifference and scorn. Certainly the Church has a duty towards these people, so long as they are willing to hear her voice of mercy pleading for their souls. But it is equally sad that there are so many in these evil days who, despairing of God's means and God's ways, are willing to abandon these and to adopt the ways of the world in order to conciliate and entice the masses into the Christian congregations. What is needed is not a deviation from the divinely appointed old paths in order to accommodate the Church to the advanced wisdom and the corrupt cravings of the world, but a more earnest cry to perishing men to flee from the wrath to come, more self-denying work to teach the way of salvation, more trust in God and His precious promises, more fervent effectual prayer that He may send prosperity, more persistent plying of law and gospel, whether men will bear or whether they will forbear, and more of that martyr spirit that is ready to sacrifice and suffer all things for Christ's sake.

---

THE THEORY OF ACCOMMODATION has various applications. One of its forms is that of adapting the Word of God to the condition of the congregation. It is a convenient process for pastor and people, making it easy for the former and saving trouble for the latter. The way of it is this, that in view of the condition of the congregation many portions of God's word are not to be enforced, seeing that the people are not prepared for it and the enforcement would cause opposition and give rise to difficulties, and only such precepts and such promises are to be set forth as the people are ready to carry out or to believe. Thus when the conditions are such that a Methodist or Baptist could not be refused communion without stirring up some feeling among their friends or some contention in the congregation, it is

deemed wise, in accordance with this theory, to admit them and thus avoid difficulty. The doctrine of Holy Scriptures, which the Church confesses in her creed, is not meant to be denied, but in consideration of the unfavorable conditions it is designed to make some concessions by way of accommodation. And that is often supposed to be merely a wise adaption of confession and practice to the exigencies of the situation and a prudent observance of the apostolic rule that we should redeem the time because the days are evil. Let us not allow ourselves to be deceived by the arrogant claims of human wisdom. "The Jews require a sign and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men." 1 Cor. 1, 22–25. A person must have an enormous conceit of himself to think that he can devise better means to compass the salvation of men than those which the Lord has prescribed, or that his wisdom can suggest better ways to do the Lord's work than those which His Word points out. Professing themselves to be wise, men become fools. For what could be more foolish than to assume the reason of man, which can do just nothing towards saving the soul, to be more efficacious than the divine truth given us in the gospel, which is the power of God unto salvation? There are people who must be fed on milk, because they are mere babes who are not able to endure strong meat. But those who on that account permit the strong meat to be rejected as worthless and dangerous only deprive themselves of the means to make strong Christians and leave the babes to die when they have outgrown the milk. It ought to be plain to people of any intelligence that when one precept after another and one promise after another is regarded as indifferent, the result is inevitable that sooner or later the whole contents of the Bible will seem indifferent. For if we may dispense some because they are too ignorant or too impotent to submit themselves to certain

divine requirements, we may dispense others from other parts of Scripture, or dispense all from all of it. When we once yield the divine authority of the Word, all is lost: because then there is nothing that can lead to repentance for sin, each being his own justifier. Our safety lies in declaring the whole counsel of God, and yielding nothing and changing nothing to accommodate it to the flesh.

---

CONCESSIONS to the demands of the world and the flesh and the devil are always disadvantageous to the Church. No doubt it often looks like wisdom to be guided by circumstances in doing the Lord's work. But Satan is shrewd and plays shrewd tricks on us. Whilst in matters indifferent wisdom certainly requires that we take the surroundings into account and direct our course accordingly, in things which the Lord Himself has arranged and decided we have nothing to do but to carry out His directions. It is not our business to inquire whether these suit the times and are expedient or not. It is irreverent to start any such inquiry. Faith never questions the wisdom of the Lord. What the Lord requires in His Word may be a subject of inquiry, but not whether that which He requires is reasonable and right. It must be reasonable and right because He requires it. Therefore nothing can be conceded to the reason and wisdom of the world when the Scriptures have decided the matter. It may seem to us that carrying out such a decision, though we do not at all question the fact that the Word gives it, will result disastrously, and that by our ordinary mode of reasoning in secular matters it would be unwise to execute it: but then the whole matter resolves itself into the question, whether God's wisdom shall rule or our wisdom shall overrule it. That seems to the Christian a ridiculous question. The human presumption that claims to be wiser than God makes itself a ludicrous object in Christian eyes. But that is the exact import of the matter. What the Word of God teaches is sacrificed to expediency, which means that the Lord so teaches indeed, but the teaching is not adapted to the present

exigencies and therefore human reason must devise a better way in the stress that is upon us. And this is often done without the least consciousness of the sin and the least foreboding of the ruinous consequences. The concession is made to the enemy with the ostensible intention of serving the Lord and His kingdom, and the enemy accepts it for what is in it and laughs at the intention. There is no wise and there is no expedient course but that which the Lord's Word prescribes, whether people applaud it or denounce it. The devil is shrewd, and seeks little by little to secure his will until the whole authority of Scriptures is undermined and he holds undisputed sway. Let our people be on their guard and yield nothing to the wily foe.

---

THE WEAK in the Church should not be harshly treated. We must have patience with them, as God has patience with us. They are people that need our help, and we should not roughly repulse them nor rudely thrust them aside. Just because they are weak they appeal to our charity. They need instruction and encouragement, as their lack of knowledge and lack of firmness endangers their life. As those who by reason of infirmity are least able to help themselves in bodily danger appeal most strongly to our sympathies, the women and children, the sick and the aged always challenging our our first and tenderest solicitude, so those who are least prepared to resist the wiles and the power of the devil and therefore are in greatest danger of falling a prey to his craft and malice, require our speediest and tenderest care, that by our help they may be rescued from destruction. Pastors and churches that have no patience with such people have not learned to appreciate the tender mercies of our Lord. Christianity teaches us to instruct the ignorant, that they may learn the will of God, and to support and encourage the lagging and lame, that they may walk in the ways of the Lord. And yet this plain duty is not only often neglected, so that sins are committed by the lack of mercy, but is often perverted, as the ways of God so frequently are in

other respects, so as to be made an excuse for practical indifference to truth and righteousness. When a person in business uses false weights and measures, when he sells adulterated goods to increase his wealth, when he lies and steals and cheats and makes his rascality pay large profits, to the great injury of his neighbors, is he weak? No doubt, as customs prevailing among us decide, he is a weak, a very weak brother. Perhaps he is. It may be possible that in an evil time a Christian man is so devoid of moral light and all tenderness of conscience that such things seem excusable as "tricks of the trade," in which all rising doubts are put down by the pretense that "everybody does it." But supposing it possible that one who truly repents and believes is yet capable of such sins, what is the duty of his Christian brethren in this regard? Evidently the will of the Lord must be told him and made plain to him from the Word which the Lord has given us for our guidance. To say that he is a weak brother and therefore he must not be molested in his ungodly course is to betray a spirit that cannot pass as weakness. He must be instructed, if he is so ignorant as not to know that unrighteousness is sin; but if, after the needful instruction has been given him, he still persists in unrighteousness, he forfeits his claim to tender treatment as a weak brother and manifests himself as a rebel against the government of God. So a person may err in regard to doctrine and be a believer notwithstanding his intellectual mistakes. But it need hardly be said to intelligent Christians that such a person must not, as a weakling, be left under the impression that he is right, and must not accordingly be treated as one who is right. He is wrong, and the evident duty of his brethren is to reverence God's Word and show him that he is wrong. If he refuses to receive the instruction which is given for his help, and claims for his error the rights which belong only to the truth of God, what then? There is a limit to this thing of treating a person as a weak brother with whom we are to bear. When one will not submit to the Word of God, he is a rebel, not a weak brother.

COLUMBUS

THEOLOGICAL MAGAZINE.

VOL. XIV. DECEMBER, 1894. No. 6.

## HOW TO DO CHURCH WORK.

When a congregation assembles to consult on its situation and requirements and lays plans for the fulfillment of its missions, it would act very unwisely if it made no provision for the execution of its plans and resolutions. Such negligence defeats the whole object of a congregational meeting. What possible use can there be, so far as the church work is concerned, in the convening of voting members, often at a sacrifice of comfort and business interests, when after all the whole work is left to voluntary effort directed by individual judgment? Those who have an interest and take an interest in the cause of Christ, which the church desires and aims to promote, are not only the male members who are present and have a vote in the congregational meeting, but also the women and children, who often have a warmer interest in the work and a more ardent zeal in its accomplishment. Even if only those who have the right to decide what should be done by a congregation and how it is to be done were active, the judgment of each individual, in the absence of any specific directions and special appointment of agents to carry them out, would still be the norm and guide in doing the work, and abundant room would thus be left for accomplishing the designs of a minority. Such a loose procedure would sooner or later prove disastrous. But

it is not the voting members alone who would take hold of the work. On the contrary, experience has proved that the most devoted and most industrious members of the church are generally the women and the children who have no right of debate in the adoption of plans, and who are perfectly willing that others do the deliberating and judging as to what is the best method, if only they have the opportunity to serve the Lord by doing the work which has been agreed upon. When the congregation has failed to designate the persons whom the members might regard as fitted for the work, it is quite natural that some should volunteer to do it. And no one should be surprised to find that these volunteers are not always well acquainted with the principles underlying the work which has been agreed on and that they follow their own judgment or their own feeling in the case, nor would reasonable men wonder to find that among them there are persons who are eminently unfitted for the work, though the fervent zeal they display is admirable. Zeal and discretion do not always go hand in hand, and it is an error that often works perniciously to assume that no individuals would undertake work for which they are not fitted. As a matter of fact, men, women and children do it. Having no adequate knowledge of themselves and the work to be done, their zeal misleads them. The fault is not so much theirs as it is that of the church that fails in the performance of its duty and depends on voluntary effort instead of designating the persons who are judged to be qualified for the work and are therefore called to perform it. Where there is such negligence in the congregational appointments we must not blame the people who volunteer to do the work which is deemed necessary, but we must blame the congregation that has by its neglect made a case of necessity out of that which it had abundant opportunity to regulate. It is the duty of the congregation not only to plan its work but also to provide for the execution of its plans.

I. In the first place, all true children of God should recognize that they are called to serve the Lord and that as a congregation they are jointly to do the work assigned to the church. They have the responsibility for the work which is done. They must make the necessary provision for doing it and for having it done rightly. Not only those who are immediately active in the execution of the work, but every member must give account to the Master, who has assigned the duty to His disciples and holds them to its performance. Each individual has his station and calling in the world, and has his individual obligations to discharge, in reference to which he has his own views of the means to be freely used in the accomplishment of the ends which the Lord prescribes. The head of a household, knowing his duty to provide for the wants of his family, cannot, if he is aware of his rights, allow others to dictate to him how he shall carry on his business, so long as that business is conducted within the realm of righteousness. The church of which he is a member would sin, if it undertook to control him in the management of his farm or factory, or in the purchase of his food or furniture. Intelligent Christians are jealous of their liberties, and will not consent to have others lord it over them and reduce them to slavery. What one eats and drinks and wears, what trade and profession one pursues, is none of the church's business, so long as the will of the Lord is not contravened and consequently righteousness and charity in our relations to our fellow men are not infringed. These are matters of the individual and the family, and the church has no calling and no right to meddle with them. All that it has to do in that respect is to see that no members live in open conflict, whether in word or work, with the law and the gospel which are the foundation of the church organization and which prescribe the conditions of membership. It must not usurp authority over the individuals in matters which the Lord of all has committed to

their own judgment, and thus interfere with individual liberty. But the case is different when a number of individuals are joined together in a congregation. Then the judgment of each member, within the terms of the basis of union adopted by general consent in the constitution, must be subject to the judgment of the others forming the organization. No one can be allowed to domineer over his brethren, all of whom have equal rights. If one violates any provision of the constitution on which all have agreed to unite, he forfeits his right of membership. So far all have made an agreement from the beginning, and all have voluntarily declared their subjection to the constitution. But when questions of special undertakings and ways and means for their accomplishment arise, the individual judgment, on the plea that the constitution has not settled the matter, has not the right to usurp authority over the other individual judgments which have equal rights in the organization. Every ordinary mind must see that such a claim must lead to clashings and dissensions that must ultimately prove ruinous. One individual has just as much right of dictation as another, and when these dictations clash there is war. This must not be, because we are called to peace and harmonious co-operation. And all thoughtful Christians will recognize the need of this and the reasonableness of the demand that individual preferences be yielded for the common good. The congregation decides, and if a minority does not see the wisdom of the decision, it recognizes the question as one of liberty and humbly thinks others more wise than itself and goes vigorously to work, though the course adopted may not seem the most expedient. The congregation, not the individual, must decide. Therefore the individual cannot be allowed to take his own course, notwithstanding the decision of the congregation. Such a proceeding would be schismatical. The congregation must rule, not an individual in the congregation, because the congregation, not merely an individual, is responsible.

The pastor is called by the congregation to do its work of applying the means of grace for man's salvation. This is the work which the Lord has given His disciples to do, and His disciples organize congregations and call pastors to do it in their name. The pastor is not the lord, but the minister or servant of the congregation. Not any one who pleases can preach. A man's opinion that he has special gifts for the pastoral work and a man's zeal for the salvation of souls does not give him the right to usurp the office of the ministry. Of ecclesiastical order we hold, according to the Scriptures, "that in the church no one should publicly teach or administer the sacraments unless he be regularly called." Augsb. Conf. Art. 14. Such a regular call one possesses when those whose minister he is to be have chosen him for the office, not when in his unhallowed ambition or in his unregulated zeal he volunteers to serve them unbidden. And when he is called he is not authorized to do what he pleases or to administer the meaus of grace where and when he pleases. He must do what the church requires of him. If in matters of liberty he is not willing to submit to the judgment of the brethren who, after proper deliberation, in which he has the right and the duty to take part as one of the voting members, having given distinct expression of their conviction and wish, he is not a man of the right spirit, but rather shows the disposition of a tyrant, and little is lost if he shakes the gold dust from his feet and seeks a more congenial field in which there is nothing but mud. If, on the other hand, the congregation seeks to tyrannize over him by requiring him to teach or to do what his conscience, bound by the Word of God, forbids, he can refuse obedience and be content to cease his labors there, if that should be the consequence of his obeying God rather than men. The congregation is responsible for the work done, and in no case can a course be justified that denies the right implied in this responsibility.

It is a mistake of large import to ignore the rights and duties of the church as an organized body, and to resolve everything into individual obligations and privileges. Such a view leads to disintegration and disorganization and ultimately to anarchy. Much as in some circumstances we must lay stress on the rights of individual judgment and the inviolableness of individual conscience, men of sober reflection will not fail to recognize the divine right of the family and the state and the church, and the human right and expediency of association for business and culture and pleasure, and the need of resigning individual jndgments and tastes for the benefit of society. The individual conscience can always be kept unburdened in such association, because in the divine ordinances of family, state, and church, the Lord has shown us the duty of maintaining the supremacy of His word and will and of patiently bearing the consequences if in our strict adherence to this we come into conflict with human authority; and as regards associations other than those divinely ordained there is no obligation to enter them or continue membership in them, if they demand what conscience forbids. We cannot live in the family or state or church without yielding some of our opinions and preferences to maintain unity and harmony with others, who have equal rights with ourselves and whose opinions and preferences are sometimes in conflict with our own. We are commanded to seek peace and pursue it, and work hand in hand with our brethren in the congregation. This necessarily implies that each individual cannot have his own way, but that the congregation must act together in planning and executing the work for which the whole congregation must give account. No one can be permitted to do what he pleases and as he pleases, but all must be resolved to work together and therefore to have due regard for each other's judgments and wishes. The congregation must do its work, not each individual in independence of the whole.

2. Accordingly the congregation must appoint its agents, and all must respect its appointment and not interfere with its rights. Obviously it is an interference with its rights when individuals by alleged virtue of their own right and authority undertake to do what the congregation has entrusted to others and for which it holds the others responsible. The work is thus brought into confusion, and the legitimate agents are hampered in their endeavors to attain the ends of their appointment. There is much sinning in this regard, and the good intentions of those concerned are no justification of their wrong-doing. It would be a great blessing to the church and a great help to the accomplishment of its work, if people would mind their own business and not be busy-bodies in other men's matters. The enthsiasm of individuals and parties that speaks contemptuously of the stupid and slow ways of the church and that rushes wildly to the alleged rescue of souls that are dying, with an utter disregard of all order, usually resolves itself into vapor and rescues nobody from death. But that is not the worst of it. It not only accomplishes nothing, but it hinders the legitimate work of the church and prevents that from accomplishing what it otherwise might.

Let it be observed that the church is a divine institution and that the law of order by which it is to be governed is of divine authority. It is not left optional with Christians whether they shall associate in congregations for the confession of Christ, the adminisitration of the means of grace and the edification of the church, or whether they shall refrain from association. They are called to fellowship with Christ and with each other and exhorted all to speak the same thing and to be perfectly joined together in the same mind and in the same judgment, not forsaking the assembling of themselves together, as the manner of some is. 1 Cor. 1, 10; Heb. 10, 25. Nor is it a matter of indifference whether every member does what his fancy or whim may

suggest, or whether everything be done in the fear of the Lord and in the order which He prescribes. "For God is not the author of confusion, but of peace, as in all churches of the saints." "Let all things be done decently and in order." 1 Cor. 14, 33. 40. Hence when members pursue their own course, regardless of the rights of others and the arrangements which the congregation has made, in pursuance of its rights, for the orderly conduct of its affairs, a sin is committed against God and the brethren.

The congregation must decide what shall be done and how it is to be done, and all are bound to respect its decision. Their membership in a body involves the necessity of this, and their consent to become parts of a larger whole involves their recognition of this necessity. The part cannot govern the whole, but the body must govern the parts. Order and harmonious co-operation and successful prosecution of the work is impossible when every member, notwithstanding the union of all in one congregation, claims the privilege of choosing his own course, and working, if he works at all, according to his own opinion of right and expediency. Such selfish notions must result in clashing and confusion, in schism and sect. The Church can sanction no such proud and presumptuous proceeding. Even though the subject in question be one of indifference and of liberty, the self-will that sets itself against the judgment of the brethren and seeks to reduce them to subjection, is not a matter of indifference. If members are determined to have their own way and be outside the judgments of others, and thus to rule or ruin, they manifest that they have not the mind of Christ, and the sooner they are gotten rid of the better is it for the congregation. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond

of peace." Eph. 4, 1–3. If any will not walk according to this rule, their membership in the congregation should cease, "for God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. 14, 33.

Hence the congregation that is properly organized and duly needs the instructions of the Head of the Church as given in the Holy Scriptures, will consult together as to what the Lord, according to its gifts and opportunities, would have it do, and as to the best methods, in its circumstances, of doing what is recognized as the Lord's will, and will appoint the proper persons, in its name and under its direction, to execute its plans and purposes. Congregations accordingly elect regular officers to perform regular work, and hold these officers accountable for the faithful discharge of the duties assigned them. These agents are not appointed to do as they please, but to do what, in the judgment of the congregation, must needs be accomplished. If the work to be done exceeds the ability of the ordinary church council, requiring more time and strength than those called can devote to the work, other offices are created, and the work is divided among a larger number. Thus it is proper and right that some congregations have a special board to attend to school affairs and another to look after the wants of the sick and the poor. This must be determined by each congregation in view of its particular situation and exigencies. How many regular boards shall be appointed in any congregation is a matter which its own judgment must decide. If it thinks ten necessary to carry out officially its designs, it has perfect liberty to have ten; if it thinks one board, usually called the church council or vestry, to be sufficient, it has perfect liberty to confine itself to this one agency. The important point in the matter is not the number of boards or standing committees which the congregation may deem necessary to accomplish its work, but the recognition of the fact that the work done is the congrega-

tion's work, and that the congregation must provide for having it properly done, and must bear the responsibility for it in matter and manner, because it is work which the Lord has assigned to it as a body, not directly to the agents which it has appointed for the execution of its resolutions. These agents are responsible to the congregation, as the congregation is responsible to the Lord, who reigns in the Church as His kingdom. If there is extraordinary work to be done, such as the building of a church, or parsonage, or school, or the care of brethren in times of pestilence, and war or famine, special committees may be appointed for the purpose, who shall serve during the continuance of the special exigency. These, like the regular officers of the congregation, act under its authority and instructions, and are, of course, responsible to it for the discharge of the commission which they have received. So far as the duty and the responsibility are concerned, there is no difference between the regular board of officers in the Church and the committees appointed to do its work. In either case the persons appointed do the congregation's work and are responsible to the cougregation.

3. Obviously no persons or party can rightfully arrogate to itself the power of the congregation without receiving its appointment. There is not only no duty laid upon the members to do what this and that individual thinks proper or needful, but there is no right to do it in the name and in behalf of the congregation. Pastors are utterly at fault when they undertake to admonish or reprove those persons who modestly wait until they are called to do congregational work, and who, as long as they are not asked by the congregation to render it service in a designated sphere, are content to use in private the gifts which God has conferred upon them, without being busy-bodies in other men's matters. The poor we have always among us, and in the providence of God some of the members will be sick or suffering. The

individual may stand in such a relation to these people who need help that he will be prompted by love to visit them and minister to their souls. But that is not a congregational matter, and the congregation is not responsible, except so far as it has a responsibility for the conduct of every Christian brother and sister joined together with it in one body. The distinction is not made, as some assume, without a difference. If a member of the congregation orders provisions and fuel for a fellow-member who is suffering for the want of the necessaries of life, he does a noble act that Christian people know how to appreciate; and if, when a member is sick, he sends a physician to furnish medical aid, and a nurse to minister to his wants and supply all possible comforts in his distress, he acts in the spirit of a true disciple of the loving Savior, and all who love the Lord commend his generous deeds. But if, when the work is done, he sends the bill of expenses to the treasurer of the congregation, and insists on its payment as an obligation incurred in its behalf, the case is materially altered and the judgment is materially changed. The work that is done is right, and the argument would not be wholly without ground that the congregation ought to have done it. But it gave him no commission to do it and incurred no responsibility in the individual work. This was a private affair of the individual concerned, and all obligations assumed were his own private affair. The difference is not hard to understand. Every Christian has a call to the service of God in his place and station, and is required in His name to render service to his neighbor according to the gifts received and the opportunity presented. The fact that he is a member of the Church, and as such has the duty to co-operate with others in their united efforts as an organized body, does not exempt them from all obligations in their private capacity as individuals. They not only continue to have their duties in the family and in their temporal vocation and personal walk in holi-

ness, but are bound to assist their fellow-men in times of need, whether those appealing to their charity are members of the Church or not. "Let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6, 9–10. The Church provides for the preaching of the Gospel and the administration of the sacraments, and should provide for its members who suffer by reason of poverty, or sickness, or infirmity. This work of the Church the Lord has laid upon all the members the obligation to support, and those who refuse are not loyal to the King and His Kingdom. But when provision has been made for supplying the spiritual wants of the congregation and the bodily wants of the needy, and the necessary arrangements have been made by the appointment of responsible agencies to execute the work decently and in order, one individual is not on that account forbidden privately to tell another the truth in Jesus, or speak to him the words of life for his consolation; much less is he forbidden to give his hungry neighbor bread or visit him in his sickness. On the contrary, the Christian duty of the individual in his private capacity remains the same. He only takes into account the organized work of the congregation and the obligations laid upon him as a member to support it, measures his ability for private charities accordingly, and uses these public provisions in an orderly way, when in his judgment the end in view can thus be more effectually attained. He may teach an individual who asks for instruction, but he may in some cases deem it best to refer him to the minister, who has been called officially to perform such labor. He may furnish the needy with the requisite supplies, or he may deem it best to refer them to the committee or council, to which the congregation has committed this part of the Church's work. And when the matter is in the hands of the proper

agents of the congregation, he may still use his private privilege, which in some instances is a plain private duty, to instruct or comfort a brother, or to give his fellow-member bread or clothing. What he has no right to do is to disturb the arrangements and order of the congregation by his private interference. He has no right to teach publicly in the Church when this work has been regularly assigned by the congregation to another. He has no right to dispense the Church's charities, when this work has been assigned by the congregation to another. That makes confusion, tramples on the divine law of order, and always hinders and sometimes destroys the work of the Church.

The congregation errs when it leaves its work unregulated and puts its trust in voluntary effort. It cannot prosper when it disregards the will of the Lord that everything should "be done decently and in order." God's way is best, and those who ignore or in their self-conceit despise His way cannot secure the best results. They do not apply the best means to attain the end, and their sin of disregarding the Lord's will is an obstacle to success.

Fortunately, so far at least as the pastorate is concerned, the volunteer system is generally rejected. The right of the pastor is still recognized, though unfortunately this is not done on the ground that he is a brother among brethren who have equal rights as disciples of Christ, but rather on the erroneous assumption that he is an officer sent to lord it over God's heritage and whom every member is bound to obey as the subjects are bound to obey the king. It is sad that Christian people fail to appreciate their high calling as children of God, and see no alternative but that of being slaves of alleged human superiors or of being exposed to the terrors of anarchy. There is no lord in the Church but Christ, who speaks by His Word in Holy Scripture; there is no danger of anarchy when He is recognized as Lord and His ordinances are observed. But when the liberty of the Chris-

tian, which the Lord grants and the Scriptures teach, is severed from the primary and fundamental law of subjection to Him as King in Zion and to His Word as the medium by which He makes known His regal will, there is manifestly no alternative but that of subordinating the human will to the will of some human usurper of authority over it, or that of leaving every individual to take his own course and giving rise to disorder and tumultuous proceedings in the effort of each individual to execute his will. The Romish idea that in the church the many must be subject to some human superior is perhaps the prevalent one in modern Christendom, and probably always will be, because it is so difficult to educate the masses for self-government. But the rights of Christians as a royal priesthood remain all the same, and happy are they who recognize them and adapt their church government to them. The anarchical system of voluntaryism is a suggestion of Satan to destroy the blessed results of the recognition of these rights. He accomplishes his end of at least hampering if he cannot ruin the Christian congregation by establishing a tyrannical government like the papacy or the episcopacy or the presbytery as a divine authority that must be obeyed for conscience' sake, or by effecting a renunciation of all order and power to enforce it and securing the adoption of the absurdity that every one can do as he pleases in an organized body and assert his individual rights as against the individual rights of every other member of the body. Which is worst of the evils that have thus been brought into the church and under which it suffers, it is difficult to decide. But the decision is of little importance. The violation of our Lord's will must be avoided and condemned, whatever our judgment may be in regard to the consequences of such violation, whether they seem to us more or less harmful to the work of the church. We are to obey the Lord's will as He has made it known to us in His Word, and not to allow the wiles of the devil and

the wisdom of men to induce us to reject or neglect the commandments of our Lord, whom alone we are called to serve. Reasons may be given why the will of one man should rule in the church, rather than to let the rabble have its way. Reasons may be given why all should be conciliated and all should be pacified by letting each individval do what he pleases; but the Lord's will is otherwise, and if any man would be a true Christian that will must be accepted as decisive. And the wisdom of that will is manifest to those who own the Lord and stand in awe of His Word. The placing of a human authority over the flock of the good Shepherd displeases Him. The disregard of the order which He prescribed disregards His authority and paves the way for all confusion and jangling, for all dissension and disintegration. Both ways are in opposition to the Master's will, and all sincere Christians, directed by the will of the Lord revealed in Holy Scripture, will heartily renounce them, and pursue the better way which these Scriptures point out and require Christians to pursue.

That better way is, recognizing the equal rights of all, to do everything decently and in order by common agreement. What the congregation sees to be required of it by the Lord it must do, with a solemn sense of its responsibility and with a view to the account to be rendered on the great day of judgment. Under such a sense of solemn responsibility it cannot be satisfied to take the chances whether the work will be done by members who may be individually inclined to undertake it, or whether it will be rightly done by those who may have such inclination. Orderly Christians are never satisfied by random agencies and helter-skelter work. Christians should learn to recognize the fact that those who are best fitted to do the work of the church are often the most modest of the membership, who have no fond conceit of themselves and who would never think of volunteering for a work to which they are not called. Moreover

they should learn to appreciate this other fact, that members who are qualified for the work to be done, and who would not urge disqualification as an excuse for declining any labor assigned them, are usually people whose gifts are called into requisition in various spheres, and whose lack of employment and abundant leisure would never induce them to intrude where they are not invited. What could induce a humble Christian man, who sees that he has ample room to exercise his gifts in the calling which God has given him and in the sphere which God has assigned him, to do the work of a vestryman or of a teacher in the Sunday school, or of a dispenser of the congregation's charities, when nobody has called him to such work? And when he sees that the rights of the congregation are trespassed upon by those who presume to usurp such rights without a call, would he not and should he not meekly bear reproach rather than do such wrong? If the church not only wants to keep order and be ready to give an account of its work to the Master, but also get the best people to execute its purposes and thus to insure the largest measure of success, it must select and appoint its agents and hold them accountable for the discharge of the duty entrusted to them. Whatever it recognizes as its work and whatever it resolves to do in the Lord's name as a congregation, it must make the requisite provision for, not only by agreeing that it shall be done, but also by making provision for executing its purpose and plan. It must appoint its agents to execute its resolutions, and hold these responsible not only for doing the work agreed upon, but for doing it as the congregation wants it done. If, for example, the congregation resolves to build a church or a school house, it is not every member's privilege to draw up plans, make contracts, and proceed to erect the building. Every one can see in what confusion and complications such an unwarranted and disorderly proceeding must result. But it is no better when a member or a number of members pro-

ceed without asking the congregation to establish a Sunday school to promote its educational interests or an Aid Society to do its work of mercy. Some other member or number of members have precisely the same right to establish a rival school and a rival society, if that which is established does not suit their taste or convenience. Of course there is no such right, neither in the first case nor in the second; but if the usurpation is sanctioned in one case, the main point is gained for the second. The sin lies upon the congregation, that it did not maintain the divine law of order and preserve its sacred rights. Nor is the disorder and possible disaster averted when the congregation first consults and resolves upon what is to be done, then leaves the work to any person or persons who may offer to do it. Undoubtedly the danger is then less because the scope of individual whim is not so wide. But still there is ample room for trouble. Various opinions are possible in regard to the ways and means of executing a resolution, and dissensions and scandals may easily arise. The course adopted by one may conflict with that adopted by another, and the course of some may clash with the moral sense of others. Offense is thus given, envyings and jealousies arise, roots of bitterness are planted, and the work of the church is crippled or entirely frustrated. There is no excuse for such reckless disregard of divine order. If the vile thing has proved seemingly successful in some instances, where circumstances have been adverse to the development of the evil imbedded in the system, and has therefore attained a certain degree of popularity, which is greatly enhanced by the fact that it seems to relieve the congregation of a grave responsibility, the children of God who soberly recognize their Lord's will and remember the account which they must render of their stewardship, cannot allow themselves to be deceived by appearances. God holds us responsible for the work which He has given us to do,

and we cannot shake off that responsibility by assuming that others will do it. What the congregation recognizes as its duty, it must conscientiously perform, and every member is equally responsible for its performance. If there are parts of the work, as is often the case, which one can do more effectually than the many composing a congregation, one can be appointed to do it in behalf of all, while all are concerned about its faithful performance and require a strict account of the agent appointed, that all may have a good conscience before God. If there is work that requires attention all the year round, officers should be appointed to give it the necessary attention, that the will of the congregation may be executed; and these officers must give account to the church as the church must give account to its Lord. In short, whatever is to be done in the congregation's name must be done by the congregation's appointment. Whatever is a mere matter of individual choice or charity, the individual members may do, so long as it does not come into conflict with the work assigned by the Lord to His Church. This the church must do, and do by appointment and under the authority of the church, because it is held responsible for it. What is not work which the church is required to do and which the congregation has resolved to do in her Master's name, she may leave to individual love and effort, and she cannot be held responsible for it any further than as she is responsible for every member's character and conduct as a Christian with whom she holds fellowship. When the Lord calls her to engage in a work she must make the necessary provision for the execution of her plans, and no one has a right to interfere with her agents whom she holds responsible or with the work for which God holds her responsible.

This does not imply that individuals or associations of individuals other than the stated officers may not be employed in such work. She can commission whom she pleases for any length of time that may seem to her expedient. But she

must commission them and hold them responsible for the faithful performance of their commission. Men, women and children can be employed, and employed much more effectively when the congregation assigns them their work and superintends its performance than when all are left to do as they please and anarchy prevails. The opinion that Christian people can be active in church work only when there is no recognition of the rights and duties of the church as an organization, and when in consequence there are no congregational agents and is no congregational control of the work, is as unreasonable as it is unscriptural. No association organized for business would be stupid enough to let each individual member pursue its purpose as he thinks best and risk its money or its credit in ventures which it has not sanctioned. It lays its plans, appoints its agents, and sees that the work is done as it directs. A congregation that lets anybody and everybody teach its members according to inclination and pleasure, or permits every individual or every society to collect monies among its people and appropriate them at pleasure, is unfaithful to its trust and must not wonder if both its legs become lame and it drags itself along as a cripple before all people. A healthy, vigorous, flourishing congregation is not one whose membership—men, women and children—having become enthused, run to and fro in the wild effort to increase their church, often as busy-bodies in other men's matters, often in disregard of the Lord's requirements of those who are to be gathered in, often with a moral unscrupulousness as to methods of getting money. Such congregations may for a while attract attention and win applause for their activity and their success in swelling their numbers and filling their treasuries, but a disease is preying upon them that hinders the true work of the church and that tends to their death. A healthy, vigorous, flourishing congregation is rather one that, first of all, hears the word of God and keeps it, resisting every allurement to depart from

the Lord's will for the purpose of winning the masses or gaining the applause of the world; that then is scrupulously intent upon having this Word proclaimed in its purity, pledging its pastor to contend for the faith once delivered to the saints, and allowing no one to teach its members, whether the old or the young, without having assured itself that the pure truth in Jesus unto the soul's salvation will be taught, that under the solemn sense of its responsibility to the Head of the Church, carefully considers what, with its gifts and in its circumstances, the Lord would have it to do, permitting no individual to dictate and in a proud conceit of himself to trample upon the sober convictions of the brethren, that appoints the persons who are regarded as possessed of the proper gifts to execute its plan and carry out its directions; and last, though not least, that has a God-fearing membership that rejoices in the grace of the Lord Jesus and that is willing to serve the church in any work that is assigned them. Such a congregation can, according to the grace given it, accomplish something in the Savior's name, because it takes the Lord's way, which is always best, and guards against that scattering of means and dissipation of powers which always results in weakness and futility.

The agents appointed by a congregation to do its work may not only be individuals, or committees, or boards, or standing officers like the vestry or church council, but may be associations of members. This latter has become a favorite agency in our days. Societies are so popular that feelings are easily ruffled when even a hint is dropped that they may not be the best agencies in the church to do her work. But as a matter of fact they are not. Like choirs, they are difficult to handle. That is unfavorable to them. If societies are necessary to accomplish the work of the church, the difficulties should not frighten us. But it is not an easy task to make their necessity apparent. Perhaps, if the matter be thoroughly sifted, it will be found that their principal claim

to recognition is that they are the fashion. And that which renders them fashionable is, in our estimation, not at all the well-considered judgment that they are the best means to do the church work decently and in order. They may be employed in the work of the church, but they need most careful supervision to prevent their inherent tendency to disintegration and disorder. Without this they will make trouble, either establishing independency to the great detriment of congregational government, or causing dissensions when the congregation, in the exercise of its rights and in the pursuit of its plans, seeks to control them. Considerate members of the church need not be told that when a society in the congregation chooses its own work, adopts its own plans, collects its own funds, makes its own appropriations, and appoints its own agents, the congregation is just to that extent hampered and crippled. It is so much of its power and resources withdrawn from its jurisdiction. That power may be exercised and those resources may be employed in harmony with the congregation's well-considered plan and purpose. But it may not, and there is no security that it will be. Those members who are mindful of the account that must be rendered are not willing to take risks. They will neither join nor give their sanction to a society that is not wholly under the jurisdiction and control of the congregation, and that will not follow the direction of the congregation in all its transactions and regard all its collections as monies of the congregation that, like all its other monies, are subject to its control. Only when societies are willing to act as committees to execute the congregation's will, can they promote church work. Any other society is a social affair with which the church has nothing to do, but which therefore cannot be allowed to meddle with the church's work.

The church cannot act as a whole, and has need of agencies to carry out its resolutions. These it must appoint as a necessary means of performing its duties. It must exercise

its judgment not only in regard to the work which, in its condition and with its means, it is required to do, but also in regard to the persons best fitted to carry out its judgments. To this end the congregation meets and deliberates and resolves, appoints its officers and boards and committees, and hears the reports of its agents and acts upon them as the body that is responsible for the work done in its name.

M. Loy.

---

## A SHORT HISTORY OF PIETISM.

BY REV. P. A. PETER.

### CHAPTER II.

### SPENER'S PRINCIPLES AND VIEWS.

In his writings, Spener often declares, that besides preaching the fundamental doctrine of justification by faith alone, it was also his constant endeavor to urge a life of Christian holiness, which proceeds from true faith, as its result or product. A powerful sermon, which he preached at Franfort-on-the-Main, on the sixth Sunday after Trinity, in the year 1669, on the subject of true and false righteousness, gave a mighty impulse to what is now commonly termed "the pietistic movement." From that time on, Spener earnestly reproved, what he aptly called "Mundglaube"—a mere profession of the lips, of the Christian religion,—a barren historical faith, without the trust of the heart, in the doctrines confessed by the individual.

Spener believed that in view of the deplorable condition of life and morals among professing Christians, a reformation of the Church was highly necessary. He said, that although Luther had fully completed the reformation of doctrine and teaching, he, in consequence of the many formidable obstacles and hindrances which then prevailed in connection

with ths political conditions of the times, could not institute a systematic order of Church discipline, such as he fervently desired. Yet Spener avers that Luther's Reformation not only restored purity of doctrine and teaching, but by the grace of God, also became the moving power, to lead many precious souls to a better and higher Christian life. He fully appreciated the inestimable blessings of the Reformation, and rejoiced that the doctrines of the Christian religion were taught in all their fulness and purity. But he deplored the bitter, controversial character of many theologians of his time, who spent their time wholly in discussing their personal views and theories, instead of devoting themselves to the preaching of practical Christianity. He held, that although the Church had the true foundation, nevertheless much wood, hay and stubble had been laid upon it by the theologians. Therefore a reformation had become a necessity, not to frame new articles of faith, but to properly apply the old faith to the wants and necessities of the whole Church.

Spener thought, that there should be an improvement in presenting and applying the doctrines of the Church to the hearers of the Word, and that all preaching should be adapted to the capacities of the humblest believers. Thus for example, the grand fundamental doctrine of justification by faith should be held up to the minds of the hearers, not as an abstract, intellectual idea or theory, but as a living truth, a Divine operation, that changes and transforms the heart. Spener greatly deplored the fact, that many ministers, instead of presenting necessary, practical and fundamental doctrines to their hearers, wearied them with endless discussions on controversial questions, that contained but little of the essence of the Christian religion, and taught morals after the manner af heathen philosophers, instead of showing the intimate connection of Christian ethics with the pure doctrines of Divine Revelation.

It was with respect to these points, that Spener thought a reformation of the Church was very necessary. But in his opinion, there was yet a greater necessity of a thorough reformation in Christian life and Church discipline. There was a lamentable lack of pure, Christian conduct and holy living. Among the causes which produced this deplorable want of Christian life and churchly order, was the absence of proper and efficient ecclesiastical organization. This want, according to Spener, was the prolific source of all the evils existing in the Church of that age. The third estate, the laity, had been deprived of its God-given rights. The glorious doctrine of the universal priesthood of believers had well nigh been forgotten by the people. One by one, the Church had been shorn of her powers and priveleges. Whilst under the tyranny of Papacy, all powers had been vested in the priestly order, now these same powers were usurped by the temporal rulers. Although the purity of the Christian doctrine had been fully restored by Luther's Reformation, yet not all the aims and objects of that great movement in purifying Christian life and ecclesiastical discipline, had been fully attained.

According to Spener, our Lord Jesus Christ has committed the treasures of grace to the whole Church. To her belong the means of grace, the Word and Sacraments, the office of the keys, and the ministry of the Word. But in order to avoid confusion, and that all things may be done decently and in order, certain persons, that is, regularly called ministers are duly appointed to administer the means of grace. Ministers are servants of the Church, who perform the duties of their office, in the name and by the authority of the Church. In order to exercise her rights, the Church must have certain representatives, and these are called presbyters (elders and deacons), chosen by the congregations.

Although Spener greatly desired that the secular govern-

ments, together with the clergy and the people, should labor for the establishing of the presbyterial office and proper ecclesiastical discipline, he had not the faintest hope that this would be done. He had no confidence in the rulers in such matters, and bitterly complained that they had no desire to improve the sad condition of the Church. He said that temporal rulers and princes were too apt to consider their authority in ecclesiastical affairs as a political prerogative, which they exercised in an arbitrary manner for the furtherance of personal interests and the policy of the State. The ecclesiastical jurisdiction of princes and magistrates over the churches, instead of being a benefit, too often proved to be an instrument of injury and injustice to the Church.

Having no hope or expectation, that the secular authorities would ever devise ways and means for a restoration of true Christian discipline and order, Spener suggested that pious pastors and prominent and intelligent members of the laity should unite for the purpose of bringing about a better state of affairs in the Church, by gathering together circles of earnest and experienced Christians of all classes and conditions in life, as little churches within the Church, and thus become a spiritual leaven, to permeate the sluggish mass of nominal Christians. He never favored seperatistic movements, and advised earnest and sincere Christians to remain in their respective churches or congregations, and to labor within them for the restoration of Christian life and discipline. He advised ministers to exercise more care and diligence in plain and practical preaching, and more earnestness in the care of souls. He advised pastors to gather together sincere and intelligent church members in associations and train them to become instruments to operate upon others, thus bringing about a reformation of the Church. Among the instrumentalities to be used in forming such associations in the Church, he advised the instituting of the *collegia pietatis*. The idea of a pharisaic seperatism did not

occur to Spener, for his *ecclesiolae in ecclesia* would have exerted no influence upon the Church at large, had they seperated from it.

Having thus learned Spener's opinions on the condition of the Church in his time, and the remedies he suggested to improve the deplorable condition of ecclesiastical affairs, let us now see, whether he showed himself a Lutheran theologian in his principles and views. He repeatedly assured the readers of his works, that he freely and fully agreed with all the doctrines of the Lutheran Church. He frequently affirmed, that in his numerous writings and letters, he had never departed from the Confessions of the Church. He greatly admired and praised Luther, and was surprised, when some persons thought that the great Reformer was admired too much. He was very sorry that Luther's books were not read and studied as much as they deserved to be.

Spener himself had occasion to thoroughly study the writings of the illustrious Reformer, for it had once been resolved, to prepare a Commentary on the whole Bible from a large number of extracts, to be gathered out of Luther's works. Spener was one of the laborers on this work, which although it was written out, did not appear in print. He affirmed that since the days of the Apostles, no writer had written so well on faith and works as Luther, and that he certainly was a mighty instrument of the Spirit, although not without human infirmities. He thought that Luther did not always grasp the meaning of the prophets, and was astonished that he did not always discern the full import of the prophecies with respect to the last times. In a letter to a friend, Spener deplored Luther's vehemency and especially his conduct toward Melanchthon, but said that God in His wisdom raised up a man of fiery temperament to effect the Reformation of the Church. The time in which Luther lived made it necessary for him to use plain and vigorous language. Spener said

that candor compels us to admit human frailties in Luther's character, without detracting anything from his merits, and thought it an admirable arrangement of Providence, that calm and prudent Melanchthon was placed by the side of fiery and impetuous Luther. He said that the former did not possess the wonderful spiritual force and strength of the latter, and therefore could not have been the chief instrument in effecting the Reformation of the Church. He censured Melanchthon for his vacillation, and for his tendency to temporize and delay action, but he also thought Melanchthon's labors were necessary as a supplement to Luther's great work in reforming the Church.

Not only was Spener sincerely attached to all the doctrines of Luther's Reformation: he also earnestly rebuked the appearance of the smallest departure from the doctrines. He emphasized a greater degree of purity of life and conduct. But he was well aware of the fact, that whilst it was necessary to urge a pure Christian life, it was also necessary to urge purity of doctrine. He admonished his friends, to steadfastly adhere to the commonly received and accepted pure and true forms of Lutheran theology. He especially warned a friend, to beware of certain peculiar and personal opinions, and held up to him the renowned Syncretist, George Calixtus, as a warning example.

The Syncretistic Controversy extended into the time of Spener. But he certainly did not agree with Calixtus and his party; on the contrary: Spener censured Calixtus for his constant inclination to introduce new and unheard-of ideas and expressions into Evangelical theology, as for instance, his strange theories of the immediate creation of human souls, the necessity of good works in order to obtain salvation, the denial of the omnipresence of the human nature of Christ and the foolish assertion, that the doctrine of the Trinity is not taught in the Old Testament. He censured Calixtus for following his fancies, rather than adhering to the

consensus of pure Christian theologians. He said that whilst he admitted that Calixtus possessed many excellent gifts, he was nevertheless obliged to affirm, that he was so proud that he cared but little for the opinions of other theologians. Concerning the chief point in the Calixtine Controversy, namely the relations of the different Churches to each other, Spener does not speak Calixtus clear of the charge of yielding too much to the Romanists and the Reformed.

Spener earnestly censured those who affirmed that there was but little difference between the doctrines of the Romish, the Reformed and the Lutheran Church. He never tolerated the idea, that it was all the same, whether one belonged to the Lutheran Church, possessing the true doctrine in all its fullness and purity, or to a Church, that held and taught errors. But he was mild in judging persons belonging to other Churches. He heartily thanked God that He had given to the Lutheran Church the pure Word and Sacraments, whilst at the same time he sincerely deplored the dissensions that divided Christians. He held that the purity of the Lutheran doctrine in itself is not the great immediate cause of salvation, and that upon the other hand, an error on some minor doctrine is not the immediate cause of condemnation. The immediate cause of salvation is true faith; the immediate cause of condemnation is unbelief. Whilst it is true that there can be no true faith without the pure doctrine concerning those things that pertain to salvation, there can be saving faith without a full or correct knowledge of all the parts or points of Christian doctrines. The Holy Scriptures reveal to us many things as objects of faith, but it is not absolutely necessary that we possess a knowledge of all these things in order to be saved. To apprehend the grace of God in Christ does not require a knowledge of all the parts and points belonging to Christian doctrine. Where there is in the heart true faith in Christ,—an operation of the Holy Spirit—a simple trust of the heart in God's grace, for

the sake of Christ's meritorious righteousness,—there is salvation, although the person possessing this faith may err in some articles that do not subvert the foundation of faith. A heart possessing such true faith, is preserved by the grace of God, from falling into fundamental errors, that militate against the faith. Spener often praised the boundless grace of God that, in spite of minor errors, preserved many precious souls unto salvation. Although he would not hold churchly fellowship, public services, holy communion, and the like, with pious and sincere Christians belonging to the Romish or the Reformed Church, he nevertheless highly esteemed such persons and even held friendly relations with them.

Spener was especially mild in his views on the Reformed Churches. He laid great stress on the importance of those doctrines which that Church teaches in common with the Lutheran Church, yet without ignoring the doctrinal differences dividing them. He observed with much satisfaction that the Reformed Church to a considerable extent, did not greatly urge their peculiar doctrines, so obnoxious to Lutherans. He thought that a union or confederation was not an utter impossibility, and earnestly considered the question, as to what could be done to bring about a hearty co-operation of the two Churches. But his views on Church-union were far different from those of Calixtus. A short time before leaving Frankfort, he, after the revocation of the edict of Nantes, and the consequent persecution of the Reformed in France, took occasion to express himself on the question of union. He was impressed by the thought that the cruel persecution waged against French Protestants by the Romanists, might possibly have the good effect of making the former more willing to accept the pure Evangelical doctrine of the Lutheran Church. In connection with this possible event, he thought that the Lutheran Church might enter into more intimate relations with the Church of England, inasmuch as

this great Protestant body in many points agrees much better with Luther than with Calvin, and in view of the dangerous attitude of the Romish Church would perhaps be willing to ally itself with the Lutheran Church against the common enemy. Spener emphasized the fact, that Lutherans in common with the Reformed, acknowledge the fundamental principle of the sole authority of the Word of God in doctrine and practice, and that both hold to the great fundamental truth, that we are saved solely by divine grace, for the sake of Christ's righteousness. He was far from advocating a union which would have made it necessary to surrender a single Lutheran doctrine. In effecting union with the Reformed, said he, we must see to it that nothing be done to the detriment of the truth God has entrusted to the Lutheran Church. Spener was by no means blind to the errors of the Reformed, but held that these errors, although opposed to the pure Christian doctrine, do not subvert the foundation of faith. However, with respect to the Calvinistic doctrines concerning the absolute decrees of God, Spener held that under certain conditions these doctrines might prove prejudicial to a joyful and cheerful faith. He said that nearly all the doctrines dividing the Reformed from the Lutheran Church (the doctrine of the Eucharist excepted) were but little understood by the Reformed laity, and that the Calvinistic doctrine of predestination was scarcely ever preached by Reformed ministers. He held that the errors of the Reformed were chiefly theoretical, and did not affect life and conduct as much as the errors of the Romanists. Many of the Reformed could not see the logical consequences of their errors. Spener thought it best to bring about a better understanding between the Lutheran Church and the Church of England, before an attempt was made to effect a union with other Reformed Churches. He looked favorably upon the English Church, because it did not hold the doctrine of the Divine

absolute decrees, and was, as he supposed, more in harmony with the Lutheran Church than all other Reformed Churches. He suggested that pious and peaceable men, representing both sides, should meet to discuss the points of difference, and laying aside all non-essential questions, agree on the doctrines necessary unto salvation. With reference to the errors of the Reformed, on those points that are related to the pure doctrine concerning our salvation, the Lutherans should stand firm. They should point out to the Reformed their erroneous teachings, and urge them to renounce their errors. Otherwise, a true and abiding union could not be effected. On those other points, which do not affect the fundamental doctrine of justifying faith, Spener thought it would not be very difficult to come to an agreement. If the Reformed would not give up those errors, which are of minor importance and do not militate against the fundamental doctrines of the Christian faith, Lutherans should exercise patience toward the erring, and hope and pray that by the grace of God they might yet be brought to see their errors, renounce them and confess the truth. According to Spener, the chief difference between the two Churches lies in the doctrine of the Eucharist, and sometimes he doubted whether a full and cordial agreement would ever be reached concerning this doctrine. But even if an agreement on that doctrine could not be attained, he was willing, under certain conditions, to extend the hand of fellowship to the Reformed. He said that although the Reformed did not confess that the true body and blood of Christ are present in the bread and wine in the Lord's Supper, and there received by the unworthy, as well as by the worthy communicants, yet if they confessed that the body and blood of Christ were essentially present and received by believers as spiritual food and drink, Lutherans should not, on that account, utterly abandon every effort to bring about a union, because this error of the Reformed does not subvert the foundation of saving faith. He suggested

that if a union could not be effected, Lutherans and Reformed should at least acknowledge each other as brethren and hold common service together, but not commune at the same table.

It will be seen from what has been said, that although Spener did not by any means advocate a union, in which great distinctive doctrines and important differences existing between the two churches should be ignored, and that although he was not willing that in an effort for union the Lutheran Church should make the least departure from the true doctrine, he was, nevertheless, vague and indefinite in his utterances on church union. It is doubtful whether he could have found a single prominent Lutheran theologian in his day who would have agreed with him on the question of union with the Reformed Church, and it is worthy of note that Spener himself soon came to the conclusion that it was not practicable to make further efforts at that time to unite the Lutheran and the Reformed Churches. He was very prudent in the matter, and appeared to fear that the Reformed Church might attempt to absorb the Lutheran Church if the two were united. He was not willing that the Lutheran Church should lose its distinctive spirit and character. He held that a union, hastily formed, could not endure, and new divisions and separations would follow. It is true, that in his opinions and judgments on the different Reformed Churches, Spener was milder and more indulgent than most of the theologians of his day, but this was owing to his peaceable and irenical disposition, and not to indifference to the Lutheran doctrines. He sometimes spoke highly of the churchly order and discipline of the Reformed Churches, but he was not at any time in sympathy with the distinctive doctrines of those Churches. He was naturally averse to the violent theological controversies of his time, not because he cared nothing for the truth, but because he did not approve the manner in which those controversies

were generally carried on. It has already been shown that he was far from sympathizing with the syncretism of Calixtus, yea, more, that he was opposed to it. But he did not agree with all the opponents of syncretism said against it, and could not oppose the bitter spirit manifested in this controversy. Spener's views and judgments on the theologians of his day were greatly modified by his temperate and peaceable character. This mildness he also showed in his utterances concerning such mystics as Jacob Boehme and others, for he was very reserved in his judgments concerning them and their teachings. It does not appear that Spener read the writings of the mystics to a great extent. He said that he did not fully understand Boehme. He confessed that he had found some good thoughts in mystical writings on Christian life, but had not discovered anything in them to establish him in the doctrines of faith.

In forming our judgment of Spener's religious principles and views we must take into consideration his pacific and irenical disposition, which made him averse to harsh criticisms and bitter controversies, and moved him to seek a peaceful solution of the issues that agitated the Church in his day. There can be no doubt of his devoted loyalty to the Lutheran Church and her doctrines, and of his earnestness in defending her against the attacks of her enemies. Whether his plans and measures to improve the spiritual condition of the Church, to advance true piety, to establish a better system of Church discipline and thus bring Christian life and practice to a higher standard, were always the best and most expedient, are questions concerning which opinions will continue to be divided.

## THE REVISED ENGLISH CATECHISM.

The conviction may be regarded as general throughout the Church, that it would be a great advantage to have a uniform English translation of Luther's Small Catechism,

so that all who learn it in that language might use the same words. For the past six years an effort has been made in that direction, and at the last meeting in 1892 all the various synods using the English language were represented, if not by delegates, at least by letter. As the Ohio Synod has taken some part in the work and is much interested in the result, it decided at its late meeting that the translation as revised at the meeting of 1892 should be published in the MAGAZINE, so that all our ministers, and others who may be disposed to give the subject attention, might have an opportunity to express their judgment on the work and their wishes respecting it. The Church Book Committee of the General Council, at its meeting in September of this year has made some changes, notably the insertion of the word "therefore" after the words "We should fear and love God, and" in the explanation of each of the ten commandments, the substitution of the word "conjure" for "use witchcraft" in the second commandment, and the omission of the word "shoes" in the first article and the fourth petition, in the former case substituting "food" for "meat and drink". Brethren who have any suggestions to make will please communicate them to either member of the Ohio Synod's committee, Rev. E. G. Tressel, Columbus, Ohio, or

M. LOY.

## I. THE TEN COMMANDMENTS.

In the plain form in which the head of the family should teach them to his household.

I AM THE LORD THY GOD.

### THE FIRST COMMANDMENT.

Thou shalt have no other gods before me.

*Ques. What is meant by this?*

*Ans.* We should fear, love and trust in God above all things.

### THE SECOND COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain.

*Q. What is meant by this?*

*A.* We should fear and love God, and not curse, swear, use witchcraft, lie or deceive by his name, but call upon his name in every time of need, and worship him with prayer, praise and thanksgiving.

THE THIRD COMMANDMENT.

Remember the sabbath day to keep it holy.

*Q. What is meant by this?*

*A.* We should fear and love God, and not despise preaching and his word, but deem it holy and gladly hear and learn it.

THE FOURTH COMMANDMENT.

Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

*Q. What is meant by this?*

*A.* We should fear and love God, and not despise our parents and masters nor provoke them to anger, but honor, serve, obey, love and esteem them.

THE FIFTH COMMANDMENT.

Thou shalt not kill.

*Q. What is meant by this?*

*A.* We should fear and love God, and not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need.

THE SIXTH COMMANDMENT.

Thou shalt not commit adultery.

*Q. What is meant by this?*

*A.* We should fear and love God, and live chaste and pure in words and deeds, each one loving and honoring his spouse.

THE SEVENTH COMMANDMENT.

Thou shalt not steal.

*Q. What is meant by this?*

*A.* We should fear and love God, and not take our neighbor's money or property, nor get it by false wares or dealing, but help him to improve and protect his property and living.

THE EIGHTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbor.

*Q. What is meant by this?*

*A.* We should fear and love God, and not falsely belie, betray, slander nor defame our neighbor, but excuse him, speak well of him, and make the best of all he does.

THE NINTH COMMANDMENT.

Thou shalt not covet thy neighbor's house.

*Q. What is meant by this?*

*A.* We should fear and love God, and not craftily seek to gain

our neighbor's inheritance or home, nor get it by a show of right, but help and serve him in keeping it.

THE TENTH COMMANDMENT.

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is his.

*Q. What is meant by this?*

*A.* We should fear and love God, and not estrange, force or entice away from our neighbor, his wife, servants or cattle, but urge them to stay and do their duty.

*Q. What does God say of all these commandments?*

*A.* He says: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

*Q. What is meant by this?*

*A.* God threatens to punish all who transgress these commandments, therefore we should fear His wrath, and do nothing against such commandments. But He promises grace and every blessing to all who keep these commandments; therefore, we should love and trust in Him, and gladly do according to His commandments.

## II. THE CREED.

In the plain form in which the head of the family should teach it to his household.

THE FIRST ARTICLE.

*Of Creation.*

I believe in God the Father Almighty, Maker of heaven and earth.

*Q. What is meant by this?*

*A.* I believe that God has made me, together with all creatures; that He has given and still preserves to me my body and soul, eyes, ears, and all my members, my reason and all my senses; also clothing and shoes, meat and drink, house and home, wife and child, cattle and all my goods; that He richly and daily provides me with all that I need for this body and life, protects me against all danger, and guards and keeps me from all evil; and all this, purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all of which I am in duty bound to thank and praise, to serve and obey Him. This is most certainly true.

THE SECOND ARTICLE.

*Of Redemption.*

And in Jesus Christ His only Son, our Lord; who was conceived

by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

*Q. What is meant by this?*

*A.* I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; Who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood, and with His innocent sufferings and death; in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

THE THIRD ARTICLE.

*Of Sanctification.*

I believe in the Holy Ghost; the holy Christian Church, the Communion of Saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

*Q. What is meant by this?*

*A.* I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, and sanctified and preserved me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the one true faith; in which Christian Church He daily and richly forgives me and all believers all our sins, and at the last day will raise up me and all the dead, and will grant me and all believers in Christ everlasting life. This is most certainly true.

## III. THE LORD'S PRAYER.

In the plain form in which the head of the family should teach it to his household.

Our Father who art in heaven.

*Q. What is meant by this?*

*A.* God would hereby tenderly invite us to believe that He is truly our Father, and we are truly His children, so that we may ask of Him with all cheerfulness and confidence, as dear children of their dear father.

THE FIRST PETITION.

Hallowed be Thy name.

*Q. What is meant by this?*

*A.* The name of God is indeed holy in itself; but we pray in this petition that it may be hallowed also among us.

*Q. How is this done?*

*A.* When the word of God is taught in its truth and purity, and we as the children of God, lead holy lives, in accordance with it; this grant us, dear Father in heaven! But he that teaches and lives otherwise than the word of God teaches, profanes the name of God among us; from this preserve us, Heavenly Father.

THE SECOND PETITION.

Thy kingdom come.

*Q. What is meant by this?*

*A.* The kingdom of God comes indeed of itself, without our prayer; but we pray in this petition that it may come also to us.

*Q. How is this done?*

*A.* When our Heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy word, and live godly here in time, and in heaven forever.

THE THIRD PETITION.

Thy will be done on earth as it is in heaven.

*Q. What is meant by this?*

*A.* The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done also among us.

*Q. How is this done?*

*A.* When God breaks and hinders every evil counsel and purpose, which would not let us hallow God's name nor let His kingdom come, such as the will of the devil, the world, and our own flesh; but strengthens and keeps us steadfast in His Word and in faith unto our end. This is His gracious and good will.

THE FOURTH PETITION.

Give us this day our daily bread.

*Q. What is meant by this?*

*A.* God gives daily bread indeed without our prayer even to all the wicked; but we pray in this petition that he would lead us to acknowledge and receive our daily bread with thanksgiving.

*Q. What is meant by "daily bread"?*

*A.* All that belongs to the wants and support of the body, such as meat, drink, clothing, shoes, house, home, land, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, order, honor, good friends, trusty neighbors and the like.

THE FIFTH PETITION.

And forgive us our trespasses as we forgive those who trespass against us.

*Q. What is meant by this?*

*A.* We pray in this petition that our Father in heaven would not look upon our sins, nor, on account of them, deny our prayer; for we are not worthy of anything we ask, neither have we deserved it; but that He would grant us all through grace; for we sin much every day, and deserve nothing but punishment. And we on our part will heartily forgive and readily do good to those who sin against us.

THE SIXTH PETITION.

And lead us not into temptation.

*Q. What is meant by this?*

*A.* God indeed tempts no one, but we pray in this petition that God would guard and keep us, that the devil, the world and our flesh may not deceive us, nor lead us into misbelief, despair and other shameful sin and vice; and, though we be thus tempted that we may still in the end overcome, and have the victory.

THE SEVENTH PETITION.

But deliver us from evil.

*Q. What is meant by this?*

*A.* We pray in this petition, as the sum of all, that our Father in heaven would deliver us from all manner of evil—in body and soul, property and honor—and at last, when the hour of death shall come, grant us a blessed end, and graciously take us from this vale of sorrow to Himself in heaven.

[For thine is the kingdom and the power and the glory for ever snd ever.]

AMEN.

*Q. What is meant by this?*

*A.* That I am to be sure that these petitions are acceptable to our Father in heaven, and are heard; for He Himself has commanded us so to pray, and has promised to hear us. Amen, Amen, that is, Yea, Yea; it shall be so.

## IV. THE SACRAMENT OF HOLY BAPTISM.

In the plain form in which the head of the family should teach it to his household.

I.

*Q. What is Baptism?*

*A.* Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's Word.

*Q. What is that Word of God?*

*A.* That which Christ our Lord says in the last chapter of Matthew: "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

II.

*Q. What benefits does baptism confer?*

*A.* It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe what the words and promises of God declare.

*Q. Which are those words and promises of God?*

*A.* Those which Christ our Lord says in the last chapter of Mark: "He that believeth and be baptized shall be saved; but he that believeth not, shall be damned."

III.

*Q. How can water do such great things?*

*A.* It is not water indeed that does it, but the Word of God, which is in and with the water, and faith which trusts this Word of God in the water. For without the Word of God, the water is simply water, and no baptism; but with the Word of God, it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost; as St. Paul says, Titus, iii, 5–8: "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Savior; that being justified by His grace, we should be made heirs according to the hope of eternal life." This is a faithful saying.

IV.

*Q. What does such baptizing with water signify?*

*A.* It signifies that the old Adam in us should, by daily sorrow and repentance, be drowned and die, with all sins and evil lusts; and, again a new man daily come forth and arise, who shall live before God in righteousness and purity for ever.

*Q. Where is this written?*

*A.* St. Paul says, Rom. 6 [:4]: "We are buried with Christ by baptism into death; that like as he was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

## HOW PEOPLE SHOULD BE TAUGHT TO CONFESS.

*Q. What is confession?*

*A.* Confession embraces two parts: one, that we confess our sins; the other, that we receive absolution or forgiveness from the pastor as

from God himself and in no wise doubt, but firmly believe that through it our sins are forgiven before God in heaven.

*Q. What sins should we confess?*

*A.* Before God we should acknowledge ourselves guilty of all sins, even of those which we do not discern; as we do in the Lord's Prayer. But before the pastor we should confess those sins only which we know and feel in our hearts.

*Q. Which are these?*

*A.* Here consider your station in the light of the Ten Commandments, whether you be a father, mother, son, daughter, master, mistress, servant: whether in these relations you have been disobedient, unfaithful, slothful; whether you have wronged any one by word or deed; whether you have stolen, neglected, wasted aught, done any harm.

## V. THE SACRAMENT OF THE ALTAR.

In the plain form in which the head of the family should teach it to his household.

*Q. What is the Sacrament of the Altar?*

*A.* It is the true body and blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ himself, for us Christians to eat and to drink.

*Q. Where is this written?*

*A.* The holy Evangelists, Matthew, Mark and Luke, together with St. Paul, write thus:

"Our Lord Jesus Christ, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and gave it to the disciples, and said, Take eat; this is my body, which is given for you: this do, in remembrance of me.

"After the same manner also he took the cup, when he had supped, gave thanks, and gave it to them, saying, Take and drink ye all of it: this cup is the new testament in my blood, which is shed for you, for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me."

*Q. Of what use is such eating and drinking?*

*A.* It is shown us by these words: "Given and shed for you, for the remission of sins:" namely, that in the sacrament forgiveness of sins, life and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

*Q. How can bodily eating and drinking do such great things?*

*A.* It is not the eating and drinking, indeed, that does it, but the words which stand here: "Given and shed for you, for the remission of sins." These words which accompany the bodily eating and drinking, are the chief things in the Sacraments; and he that believes these words, has what they declare and mean, namely, the forgiveness of sins.

*Q. Who then receives this sacrament worthily?*

*A.* Fasting and bodily preparation are indeed a good outward discipline; but he is truly worthy and well-prepared, who has faith in these words: "Given and shed for you, for the remission of sins." But he who believes not these words, or doubts, is unworthy and unprepared; for the words, FOR YOU, require truly believing hearts.

How the Head of the Family should teach his household to pray, morning and evening.

MORNING PRAYER.

In the morning, when thou risest, thou shalt say:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then, kneeling or standing, repeat the *Creed* and the *Lord's Prayer*. Then mayest thou also say this prayer:

I GIVE thanks unto Thee, Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast protected me through the night from all danger and harm; and I beseech Thee to preserve and keep me, this day also, from all sin and evil; that in all my thoughts, words, and deeds, I may serve and please Thee. Into Thy hands I commend my body and soul, and all that is mine. Let Thy holy angel have charge concerning me, that the wicked one have no power over me. Amen.

Then after a hymn, or the ten commandments, or whatever thy devotion may suggest, go joyfully to thy work.

EVENING PRAYER.

In the êvening, when thou goest to bed, thou shalt say:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then, kneeling or standing, thou shalt say the *Creed* and the *Lord's Prayer*. Then mayest thou say this Prayer:

I GIVE thanks unto Thee, Heavenly Father, through Jesus Christ Thy dear Son, That Thou hast this day so graciously protected me, and I beseech Thee to forgive me all my sins, and the wrong which I have done, and by Thy great mercy defend me from all the perils and dangers of this night. Into Thy hands I commend my body and soul, and all that is mine. Let Thy holy angel have charge concerning me, that the wicked one have no power over me. Amen.

Then lie down in peace and sleep.

How the head of the family should teach his household to ask a blessing and return thanks.

GRACE BEFORE MEAT.

The children and servants shall go to the table reverently, fold their hands and say:

The eyes of all wait upon Thee, O Lord; and Thou givest them their meat in due season. Thou openest Thy hand, and satisfiest the desire of every living thing.

Then shall be said the *Lord's Prayer*, and after that this *Prayer:*

O Lord God, Heavenly Father, bless us and these Thy gifts, which we receive from Thy loving kindness, through Jesus Christ our Lord. Amen.

THANKS AFTER MEAT.

After meat, they shall reverently and with folded hands say:

O GIVE thanks unto the Lord, for He is good; for His mercy endureth forever. He giveth food to all flesh; He giveth to the beast his food and to the young ravens which cry. (Ps. 147.) The Lord taketh pleasure in them that fear Him, those that hope in his mercy.

Then shall be said the *Lord's Prayer* and the following:

We thank Thee, Lord God, Heavenly Father, through Jesus Christ our Lord, for all Thy benefits; who livest and reignest forever and ever. Amen.

TABLE OF DUTIES.

[As in former translations.]

---

## GUSTAVUS ADOLPHUS—"THE HERO KING."

On the 9th of December, 1894, it will be 300 years since the birth of Gustavus Adolphus, King of Sweden. The services of the great ruler, "Hero King," as he is often and appropriately called, in the defence of the cause of the Reformation in Germany were so great and glorious that it is perfectly proper and right to remember him, especially this year, throughout the Protestant world, and first of all in the Lutheran Church. This will be done on the coming 9th of December, his 300th birthday. The press must also take notice of this event, and is already doing so. At the request of the editor of the THEOLOGICAL MAGAZINE we will here give a few brief references to the life of the great King. A more extensive history can be prepared hereafter for these pages.

As early as 1530 Sweden became a Lutheran country. It was then that King Gustavus I publicly renounced the Roman Catholic Church and confessed the doctrines of the Reformation, which soon afterwards were declared as the accepted faith of Sweden by the legislature of the land, meeting at Westerae. From that time until to-day Sweden has been a Lutheran state. In the year 1594 Charles IX ascended the throne. It was shortly before that event that there was born to him and his queen, Christina, a son, namely, on the 9th of December, 1594, who soon after, in holy baptism, received the name Gustavus Adolphus. Under the pious instruction given him by his parents, especially by his mother, he grew up a virtuous young man, nor did he lack that manly training and character which, in after years, made him a courageous soldier and successful leader in battle. At the age of 17 years he was called to the throne, his father having died. This was in 1611, and under adverse political circumstances. Sweden was embroiled in war with Denmark, Poland and Russia. But the young king was not discouraged. He understood how to win the affection and confidence of his people and to instill into them much of his own undaunted courage and heroism. He led them in many a battle, and though not always victorious, he kept his enemies at bay, and finally compelled Denmark, in 1613, to sign a treaty of peace entirely favorable to Sweden. The same occurred with Russia in 1617, and with Poland a few years later.

But we hasten to that part of his carreer which, in this sketch, interests us most. The dreadful thirty-years' war (from 1618 to 1648), which was really *a war of religion* in Germany, with the Pope and his followers on one side, and the Protestant princes on the other, had now progressed to the year 1630, and the cause of the Reformation, after many disasters, seemed doomed to be crushed. In that dark and dismal hour help came unexpectedly from the distant

North, and he who brought it was *Gustavus Adolphus of Sweden*. He had heard of the danger threatening his Protestant brethren in Germany, and resolved to bring them assistance. This certainly was his leading motive. He gathered around himself a small army of 15,000 men, and with them set sail for the coast of Pomerania (Germany), after he had first entrusted the affairs of his kingdom to his faithful councilors. He presented to them his four-year-old daughter, Christina, saying: "I give her first of all into the care of God, but also into your care, and if I fall in the attempt which I now enter upon protect her as my successor on the throne."

After he had landed with his troops on German soil, he first of all fell upon his knees and prayed for help of Almighty God, and with him prayed his officers and troops. When he saw some were weeping, he said: "Weep not, pray faithfully, earnest prayer is half the battle." When the German emperor Ferdinand heard of the arrival of Gustavus he disdainfully said: "Oh, that matters not. We now have only one little enemy more." And his courtiers laughingly sneered at the idea that there might be danger to the Roman cause in Germany from this "King of Snow," who would soon melt in the rays "of the imperial sun." Ah, the fools! how mistaken they were!

We cannot follow step after step in this brief sketch the march of Gustavus Adolphus into Germany. He was generally successful wherever he met the enemy, but he also experienced some reverses. One sad fact must be recorded here: instead of welcoming him with open arms as friend and ally, some of the German princes, especially the Electors of Brandenburg and of Saxony, showed a mean spirit of jealousy towards him, and made his passage through their territories diffiicult and slow for him. He was thereby prevented from bringing immediate assistance to the beleagured city of Magdeburg, which on the 9th of May, 1631, fell into

the hands of the Pope's *bloodhound—Tilly*. The massacre that followed is recorded on one of the bloodiest pages of history. And Gustavus Adolphus so near, and ready to help!

We hurry on. Another year passed. The emperor's forces ("the Catholic league") under Tilly were driven southward. Gustavus was generally successful, and even entered Munich, the headquarters of the league. Now *Wallenstein* reappeared upon the scene, after the emperor had submitted to his demands. He became commander-in-chief of the Catholic forces (Tilly having been killed), marched northward and threatened Saxony. Gustavus followed speedily and now occurred that ever memorable *battle at Luetzen*, near Leipzig, on the 6th of November, 1632, in which the "Hero-King" fell, after a desperate encounter with his assailants under Pappenheim. To-day yet the spot where he fell is marked by a large stone, called the "Schwedenstein"; and every one standing before it is filled with admiration and veneration of Gustavus Adolphus, who there gave his life for the cause of the Reformation!

Although Gustavus fell, the battle at Luetzen was not lost to his army. His men were filled with rage when they heard of the death of their beloved king, and fought with irresistible bravery. Pappenheim also fell, and the enemies were routed before evening came. The tide now turned in favor of the Protestants, and although by no means ended, the struggle was continued with vigor until at the end of the thirty years war, 1648, religious freedom was won. In the first rank of those who achieved this victory stands, *ever honored and beloved*, the name of Gustavus Adolphus!

E. S.

## CURRENT THEOLOGICAL AND RELIGIOUS THOUGHT.

It has been claimed all along by the protagonists of the newer criticism, especially of the Old Testament, that their new tenets and teachings in no wise affect the standing of the Scriptures as the authoritative revelation of God to man; that the new views as to the literary origin of the various books, such as the documentary and post-Mosaic authorship of the Pentateuch, the exilic date of the second part of Isaiah, the Maccabean origin of the Book of Daniel, imply only a readjustment on historical principles and on chronological grounds of these books, but that their position in the complex of Old Testament writings remains substantially the same as it was when the traditional views of the Church prevailed. It was claimed again and again that the mere fact that the period of the Law at the end of Israel's religious history is just as good as to place it at the beginning; and that in this case as in others the current critical canons, methods and results to all intents and purposes leave the authority of the Scriptures untouched and unharmed.

This claim never did and never could satisfy a conservative Bible worker. It is true that merely the fact that new results and new views are suggested is no argument that these views are incorrect. A view is not necessarily correct because it is old nor another wrong because it is new. In the history of the development of Christian doctrine too there are instances in abundance where new views were introduced and accepted which were false, while other innovations have turned out to be the truth. This is true also of the views held concerning the authenticity of certain Biblical books. The rejection of the Old Testament Apocrypha by the church of the Reformation was an expression of far-reaching Biblical criticism and an innovation of as great im-

portance as was the reestablishment of the doctrine of justification by faith alone. The one was the promulgation of the formal principle of the Evangelical Church and faith; the other a declaration of the material principle. In both cases the innovation was absolutely nothing new, but only the restoration of the old and original position of the Church; but practically the changes were new, and were new things that were right and correct.

Accordingly the mere fact that modern Biblical criticism has new results to offer is not (*eo ipso*) a reason for yielding these conclusions. But the fact of the matter is that there is a great deal more than novelty involved in the modern scheme of Old Testament criticism. It is more than a readjustment of the sources of Old Testament religion and history, and the erection of a new history on such sources. The underlying principles are practically naturalizing and naturalistic. The never-ending contest between faith and unfaith, which for some decades was carried on by the Baur and Strauss schools, in the department of New Testament research, has been now transferred to the Old, and in this the current anti-Christian philosophy of the hour fails in its expression and utterance. A mere chronological change in the setting of some of the Old Testament books would be a matter of small importance. In regard to some of these we have exceedingly meagre information. Concerning the authorship and date of some of these historical books, and of some books such as Job, we know but little, and there is no agreement among the best of scholars as to their exact date. The main thing in these and other books is not the date or the author, but the contents. But any readjustment and rearrangement of these books on the ground that their contents contain data not in harmony with a preconceived idea of what the source of history ought to have been in Israel, or, in other words, on the practical exclusion of the divine factor in the upholding of Israel's history, is a violation of

honest Biblical criticism and ought to be rejected, and that the modern criticism must eventually end in the rejection of the Scriptures as the source of faith and life, has been the prediction and fear of conservative men all along. How could it be otherwise when the books are made out to be *piae fraudes*, their contents declared to be historically unreliable, and re-edited from the standpoint of later ideas, when Christ's and the New Testament's views as to the divine character and authority of the Old Testament are declared to be only an accommodation to the prejudices of the age, or are ascribed to the *Kenosis* of the Lord on the ground that He really did not know what the true literary history of the Old Testament books was? How views and teachings of this sort could end in anything else than the undermining of the authority of the Scriptures was hard to see, and it was these false, underlying philosophical principles of the newer criticism, as also their consistent prospective outcome of these teachings, that have kept more careful men from treading on this dangerous ground, notwithstanding the loud and long declaration of the friends of the cause that the ground was perfectly safe.

Now the *salto mortale* has been taken, and the newer criticism has been compelled from its own standpoint to declare against the Old Testament as a basis of Christian faith and life and to insist upon a Christian doctrinal system absolutely divorced from the Old Testament religion and literature. In the *Christliche Welt*, of Leipzig, and some other journals of a like character, a discussion has been going on for months as to the standing of the Old Testament in Christian doctrine and teaching. Consistent advocates of the newer criticism have come to the conclusion, that the religion of Israel having been demonstrated to be naturalistic, its literature unhistorical and unreliable, Christ's view of these writings a mistake, and Christianity itself not a

development from Old Testment sources and premises, but a composite of Judaism with a heavy dash of Greek *Zeitgeist*, there really is no longer any reason for regarding the Old Testament as an authoritative source of Christian doctrine and teachings. The relentless force of consistent thought has finally compelled newer critics openly to advocate the abrogation of the Old Testament and to justify the claims and fears of the more conservative. The mask has at last fallen from the face and the neological and destructive Biblical criticism appears in all its naked hideousness. The Old Testament upon which Christ and the Apostles rested their authority and to which they appealed as evidence for their mission to preach and proclaim the gospel, is declared to be more harmful than useful to Christian students. In other words, the newer Bible criticism comes out in bold opposition to Christ and casts aside the formal principle of the Reformation. It is fortunate that at last the neology of the day in the department of Biblical research has been compelled to be honest and "confess its colors", as the Germans say. Aside of all other considerations, the matter is now practically reduced to the choice between Christ on the one hand and the tenets of newer criticism on the other. A truly Christian scholar has no difficulty in making his choice.

The same is to all intents and purposes the outcome in the newer dogmatical schemes of the day. The Ritschl school of Germany, certainly the most typical and representative class of this kind, aims at an establishment of a system of doctrine on the basis of Christian consciousness and not on the basis of the Scriptures. Not the Scriptures as the source of faith, but the so called "historical Christ", is the sum and substance of their teachings, and for them the "historical Christ" is merely the good model man Christ, shorn of His pre-existence, His divine nature and power, His resurrection and ascension, and in fact of everything that made Him in person and work the only-begotten Son

of the eternal God. But this transfer of basis for Christian doctrine from the Scripture to the subjective foundation of the Christian's consciousness, is very characteristic of modern theological thought. In both the critical and the dogmatical discussions among the newer schools the constant tendency is the undermining of the Word of Scriptures as the absolutely reliable source of divine truth. Not only the question of inerrancy and inspiration is involved, but the the whole principle of Biblical authority. In truth, the late lamented Delitzsch was right when he declared that between the old school and the new school there existed an "impassible chasm". It is not a difference of degree or grade in opinion, but of kind. The fundamental views of the newer schools are entirely at variance with those of the conservative and positive church. The results of newer criticism and dogmatics can be accepted by Christianity only at the sacrifice of its heart's blood.

---

In very few departments of theological research has better work been done in recent years than in the investigation of the ups and downs of early Christianity. A new world has been unfolded to the student in this line. Especially have German scholars been at work in this field and some of their researches are very interesting.

The greatest contest in the history of human thought is the struggle of Christianity for inner supremacy over the Græco-Latin antique world in the centuries preceding and following the official recognition of the former as the religion of the Empire by Constantine the Great. Few if any others can speak with such authority in this department of research as can Professor Schultze, of the University of Greifswald, who is the leading Protestant scholar living on the subject of monumental theology, and by this very fact that he is a Protestant and not a Roman Catholic and accordingly can

have no apologetic interests at stake in the judgment passed on the facts and data furnished by the ever increasing abundance of sources of information for this period, is in the best possible condition to give an impartial account of the ups and downs of this historic contest. Of some of the striking phases of this "battle of the giants" we here give a brief sketch, based on his *Geschichte des Unterganges des griechisch-rœmischen Heidentums.*

One of the farthest reaching changes made by the introduction of the ideas and ideals of Christianity into the thoughts of the Græco-Roman world is the gradual but persistent transformation of Roman right and law, a change that from the standpoint of the development of civilization was of momentous importance and bearing. Of prime bearing in this process were the constantly increasing legal enactments, beginning with the days of Theodosius, directed first against the Apostates from Christianity, then against heretics and schismatics. This process gradually restricting the rights of the gentiles reached its acme under Justinian I. This line of legal development found its expression on the one hand in more stringent laws against opposition to the moral and religious sentiments; and, on the other hand, in less stringent measures on the line of the humanistic tendencies of the new religion. Somewhat less successful were the efforts of the Church in regard to private rights, though notable improvements of public morals were secured in regard to the marriage relation. Yet concubinate marriage was not finally abolished until the ninth century. Still further did the improvements go in regard to the marriage of slaves: and Christian and Biblical ideas came to be recognized and accepted in regard to divorce, although the loose ideas of the antique world in this regard struggled to the last and died hard. Art was not Christianized completely but to a great degree made concessions to antique ideals. Against the Christianization of literature antagonism and a re-action set in. Already as early

as 354 attempts were made to utilize the calendar, which from the beginning had been in the service of religion, for the development of Christian interests.

Besides such general and universal transformation, others of a more local and provincial kind can be seen everywhere throughout the whole length and breadth of the civilized world of that time. Everywhere, in all the provinces from Britain and Gaul to Mesopotamia and Egypt, Christianity found its way into the heart and soul of private and public life, although both in the manner and in the results the process differed materially according to localities. The characteristics of a people or a province, the presence or absence of great centres of populations, and factors of this kind continued to modify the form and shape which the new spirit assumed in thought and life. In some instances the opposition of the antique world was more determined than ever. Notably was this the case in Northern Africa and in Syria, where the old cultus worship and all that belonged to these only yielded after stubborn and bitter resistance. In other districts, such as Britain, Gaul, even Italy, Greece, Asia Minor and in the majority of the greater cities, the old readily yielded to the new. In general the process of transformation, outwardly at least, consisted in this that the larger cities were first made the centres of bishoprics, from which then the influence of Christianity radiated to smaller places, while the people in the villages and open country were not won until the monks gave their assistance to the work. Yet heathen thought and worship lurked in many a corner for decades and centuries.

Most significant in this regard are the religious compromises which are met with frequently. It is well known that in many southern countries, especially in the great provinces of the old Roman empire, a large number of ancient rules and customs continue to the present day which are merely Christianized or semi-Christianized heathenism. A closer investi-

gation shows how this state of affairs grew out of compromises made when Christianity was introduced into these quarters, which was done in order to make a bridge by which the heathen people could be won over to Christianity. In many instances the Church seemingly consented to making astounding concessions in this regard. Heathen religious thought gave form and contents to Christian confession and life that stood in contradiction to the spirit of the new faith. This process of assimilation was especially conspicuous in regard to death and burial. The cultus of the martyrs and the saints stands in the closest connection with the cultus of the "manes," or spirits of the dead, current and popular in the last centuries of the heathen empire. In many instances the polytheism for people is transformed into a worship or service of the saints, especially when brought into connection with saints character. The former worshippers of antique goddesses, such as those of Egypt, transferred their allegiance to Mary, as a welcome equivalent. Out of the worship of saints has grown, in spite of the ancient church, the worship of images, which, in the seventh century, obtained complete supremacy. The Church's development of the doctrine of the angels is modeled after the worship of the *genii* by the Romans; the ascetics of the monks naturally connects itself with the Neo-Pythagoreans and Neo-Plutonists. Processions and pilgrimages were as frequent in ancient religion as they became in Christianity. Still greater similarity is shown on the subject of immortality. The complete victory of Christianity was assured as soon as the middle classes of Græco-Roman society, which constituted the heart and soul of the antique religions, had been won over.

GEORGE H. SCHODDE.

## EDITORIAL.

REFORMATION AND UNION.—The celebration of the Reformation festival, which occurs annually on the 31st of October and in which all true Lutherans engage most heartily, has in various ways proved itself to be a wise arrangement of the Church of the Augsburg Confession. Every year the wonderful deeds which God in His mercy wrought through the instrumentality of Martin Luther, and which had their outward beginning in the posting up of the 95 theses on the Castle Church at Wittenberg, on October 31, 1517, are brought to the notice of Christendom by their annual commemoration at least in Lutheran churches, and every year at that season, Christians of every name are thus reminded of the great fact of the Reformation, and many are led to think about it and talk about it. Even Romanists, to whom the Lutheran Reformation and the Lutheran Church are an abomination and a horror, are constrained to notice it and, in this country at least, to suppress their hatred and speak of it with an appearance of calmness and a studied avoidance of offensive epithets. The great number of Lutherans in this land and their persistence in commemorating the blessings of the Reformation challenge the attention of the Christian community to the wonderful works which God has wrought in Christendom through the instrumentality of the chosen instrument who nailed up those theses, and to the great Evangelical Lutheran Church that gave expression to the purified faith in the Augsburg Confession.

For many years the most effective mode of impeding the onward progress of the reformatory movement and of opposing the great Church of the Reformation has been the human device of church union without regard to doctrinal unity. Rationalism and every sort of Radicalism and of Naturalism have been thrown as obstacles in the way of the Church with her simple faith in the truth as God has revealed it in Christ,

and in her simple trust that He will defend that truth and not permit the gates of hell to prevail against it. They have caused a clash of arms, but they were known as foes, and the armies of the Lord went forth against them and the power of the Lord gave His hosts the victory. Open foes are not those who bring us great harm. They will fall before the sword of the Spirit. But when the people of God become indifferent to the treasures which the Lord has entrusted to their keeping and are willing to sacrifice one after the other for the purpose of attaining objects that seem to them of greater worth, the danger is great, because the sword has become dull and the arm has become weak. When outward union is valued more highly than the pure gospel, nothing else can be reasonably expected than that the latter will be slighted in the interest of the former. Unionism is an abandonment of the Spirit of the Reformation and always tends to destroy the fruits of that great victory over error and sin.

This prevalent indifference to the gospel truth which was restored to the Church by the Reformation has emboldened even Romanists to chime in when the cry is raised for union. Superficial observers might conclude that they would be last aud least inclined to blend their voices with alleged Protestants in such a cry. Are not they the very people against whose tyranny the protest was raised in the great Reformation struggle? Are not they the people who succumbed to the power of God's truth, which they resisted with all the art and cunning of human reason and all the force in church and state of human authority? Are not they the people against whose human ordinances, by which the whole world was kept in subjection and brought into abject slavery of mind and body to the pope, the great Reformation was primarily directed? And are they not essentially the same people still, though the Reformation has curtailed their power and crippled their whole machinery of outrage and

wrong? But they are falling into line with the army of unionism and are keeping step with its music of Protestant indifference and emasculated Protestant flabbiness. And they know what they are about. They have no thought of making any concessions to the truth which Luther maintained, and for which the Lutheran Church contends and by the grace of God will continue to contend. Not a rag of popery do they propose to yield. But they do propose to make the indifference to sound doctrine and the craze for external union which are made manifest in Protestant Churches, tributary to their schemes. If outward cohesion and outward pomp and parade are the main things, where can an organization be found that has the claim which Rome can make with its compact and vigorous government and its gorgeous cultus, though it be largely a cultus of saints that were sinners like the rest of us? And if sound doctrine, the pure doctrine of the gospel, even supposing that this is known, is confessedly a secondary matter, why may not this be set aside in order to secure the desired outward unity in Rome under the pope? The Romanists are not, so far as their leaders are concerned, a stupid set. They not only have a large portion of human nature with all its corruption in them, but they have a by no means contemptible share of the knowledge of human nature with all its corruption in others. If men are determined at all hazards to have an external union under the Christian name, their prospects are fair to win the day. They see very well that in that way the Reformation with all its blessed results would be rendered nugatory and they would regain the power of which the Reformation deprived them, and which they never could regain by an appeal to the word of God that was against them then and, as it does not change, is of course against them still.

Cardinal Gibbons, the leader of the Romanists in this country, in a sermon recently delivered in Baltimore, said that "it cannot be denied that lamentable abuses had crept

into the Church in the fifteenth and sixteenth centuries. The age was sadly in need of moral reformation." That is a concession that was designed to conciliate Protestants, and no doubt there are thousands who read this with the conviction that the man is entirely without prejudice against the Lutheran Reformation, and means to give an unbiassed judgment in the great controversy between Luther and Rome. But nothing, it will be observed, is conceded in regard to doctrines. Then he went on to say: "It is much to be deplored that Luther and Calvin and the other leaders of the Reformation had uot imitated the example of Charles Borromeo by fighting iniquity within the church, instead of turning their weapons against her. There is no weapon which they could employ against vice outside the Church which they could not wield with tenfold more influence in fighting under her authority. The weapons of an apostle and reformer at all times are personal virtue, prayer, preaching and the sacraments. If men desire to reform our political government, what method do they adopt? If the municipal government of Baltimore is badly administered, the reformers do not go to work to abolish the mayoralty and City Council. If there is corruption in state government, the advocates of reform do not try to abolish the office of Governor and the legislature. If there is maladministration in the general government, they do not try to abolish the presidency and to put down the government, but rather to 'turn the rascals out' and to put good men in their places. The leaders of the Reformation sought to abolish the papacy, which had existed for sixteen centuries. They endeavored to abolish some of the organic laws of the ancient Church. When the city of God was set on fire by the passions of men, instead of helping to put out the flames, they fled from the city, and returned to increase the conflagration—to add to the confusion. Instead of lopping off some of the withered branches, they set to work to cut

down the old tree that had sheltered their fathers for centuries, and that had nourished them with its spiritual fruit. They overthrew the altars before which their fathers had worshiped for centuries." The report then goes on to say: "The Cardinal thanked God that there was a yearning desire for the reunion of Christendom among many noble and earnest souls. This desire is particularly manifest in the English-speaking world. It is manifested in England and in the United States. I myself have received several letters from influential Protestant divines, expressing the hope of a reunion, and inquiring as to the probable basis of a reconciliation. This reunion is the great desire of my heart. I have longed and prayed and worked for it during the three and thirty years of my ministry. I have prayed that, as we are bound to our separatist brethren by social and family, and by national and commercial ties, so may we be united to them in the bonds of a common faith. Separation is estrangement; union is love. Gladly would I give my life for this devout consummation. The conditions of reunion are easier than is generally imagined. Of course, there can be no compromise on faith and morals. The doctrines and moral code which Christ left us must remain unchangeable. But the Church can modify her discipline to suit the circumstances of the times."

No doubt this will make a profound impression on many Protestants who read what the cardinal has to say about Reformation and union. He undoubtedly desires that all Christians should be united under the papacy. No one can wonder at this, seeing that he is a devoted papist, whose sincerity there is no right or reason to call into question. He concedes the need of a reformation at the time when Luther began his work. That is a commendable concession, and is as politic as it is on other grounds commendable. It is the truth, and truth so potent that before an audience of intelligence it would be worse than useless to deny it. Conceding

that, it makes the impression that he is candid and honest, and therefore disposed to consider the reformation without passion and without prejudice. Having made this conciliatory admission, the plain historical facts in the case rendering it discreditable to any man of scholarship to deny them, he proceeds at once to utilize the impression which his conciliatory course has made, and appeals to the superficial hearers even among Protestants, many of whom are longing for external union anyhow as a consummation most devoutly to be wished in behalf of the Romish hierarchy. Is it not plain, he urges, that when bad men have unfortunately been promoted to high offices, and great evils result in consequence of the great mistake, the proper remedy is not the overthrow of the government which they are called to serve, and that with honesty and fidelity, "but to turn the rascals out," and put right-minded and true-hearted men in their places? And shallow-brained unionists, having no settled faith to resist the cunning plea and the foul play, are ready to admit that that is so, and to shout their shallow approval of the miserable sophistry.

How does the matter stand in reality? When there is a good government, working under a good constitution, and bad men have unhappily been called to administer it, the rational method of securing relief undoubtedly is that of "turning the rascals out." Cardinal Gibbons is unquestionably right in that. It is exactly the course which reasonable men take, not only in civil affairs, where they have a legal right to pronounce their verdict at the ballot, but which the Lutheran Church has taken ever since the Reformation, deposing and dismissing the pastors who refuse to recognize the supremacy of the Word of God and claiming the authority to do that which subserves their own purposes, and which is right in their own eyes. But Cardinal Gibbons neglects to mention—or is he really so ignorant that he does not know it?—and his poor dupes overlook the fact, that the

question presented in the Reformation is of an entirely different sort. The fundamental question about which the Reformation was concerned, was not one of persons at all. Whether those who were in authority in the papal usurpation were bad men or good men was a matter of secondary import. Even if all the "rascals" who held the reins of ecclesiastical government in their hands had been turned out, the rascally government would have remained still to oppress the children of God and hinder the work of the Holy Spirit. Whether the Pope and the bishops, and the indulgence vender, Tetzel, were good men or bad men or not, the abomination of popery was all the same. The ungodliness of the men who administered the ungodly system in Luther's day served to divert attention to the combined ungodliness of the system and of the men who practiced it, but it was the system, not the men that were the chief object of attack. The anti-Christian usurpations of popery would be intolerable all the same, even if the ruling Pope were personally a man of estimable qualities. The attempt to dethrone Christ as Head of the Church and King in Zion, and to put a human being in His place, "who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. 2, 4), is a work of iniquity that children of God can have no patience with, and which only those who are blind to the momentous interests at stake can for a moment tolerate. Even supposing it possible that the best of men could be so blinded as to accept such an ungodly position, the case would be substantially the same. A man usurps the authority of God and makes his fellow-men his slaves, urging the blasphemous assumption that he is infallible, and all men must submit at the peril of their souls. What good would it do to "turn the rascal out," supposing that such a thing were possible under such an ungodly system, and put another man in with

the same rascally assumption under the same rascally system? Cardinal Gibbons, as a man of intelligence, ought to know that such an effort, made by men who recognized the abominable principle which made any reformation impossible, would have been arrant fool's work. Luther was no such fool. He preached the Word and attacked the system which had been built up in opposition to the Word. It must fall, if the Word should stand. A change of men to administer an anti-Christian usurpation would accomplish nothing. The greatness of Luther and the glory of the Lutheran Reformation in nothing is more manifest than this, that the evil which afflicted the Church was laid hold of by the root. Turning one set of rascals out to turn another set of rascals in to perpetuate the usurpation which had its heel on the souls of men, might have been less galling to Rome, though that, seeing that Rome had usurped all power in Church and state, would have been a bootless attempt, but it would, even if successful, have resulted in no Evangelical Church. To effect the great Reformation, whose precious fruits we enjoy, it was necessary not only to turn out some rascally officials under the popish usurpation, but to turn popery itself out with all its anti-Christian pretensions, and all its hostility to the kingship of Christ and the Gospel of His Grace, which proclaims the sinners' justification through His merits by faith alone. And that which was necessary was effected by the goodness of our God through His chosen instrument, Martin Luther. The Reformation was thorough, and hence these tears of Cardinal Gibbons.

What a comfort it would be to the adherents of the Roman Antichrist if Protestants, in the deplorable indifference to divine truth which has come upon so many in these evil days, would continue to push their scheme for external union until the whole work of the Reformation is destroyed!

"Hold that fast which thou hast, that no man take thy crown." Rev. 3, 11.

---

VIEWS OF EDUCATION in which no account is made of man's spiritual condition and needs must always prove unsatisfactory. They are defective in a matter that is vital and cannot be supplied by commendable principles in other respects. Even when it is recognized that the heart needs educating as well as the head and due prominence is given to moral training, there will be a fatal lack as long as the dreadful fact of sin in the soul and the remedy which is provided for it in the gospel are ignored. Knowledge of men and things, development of the thinking powers, healthy affections, the will in harmony with right knowing and feelings, these are all very well; but however well this may look as a theory, in practice it meets with difficulties with which it has not reckoned, to face which it is unprepared, and in the presence of which it therefore stands helpless. Man can gather knowledge and learn to elaborate it; he can be brought to see that love is beautiful and selfishness is hateful; he can realize that one needs the good offices of another and that in dealing with each other honesty is the best policy; he can be led to know that his gifts and acquirements should be employed for the welfare of his fellowmen, and that his will should move in harmony with right thoughts and pure affections: but all this will not make him loving or honest. The affections will not act in harmony with right views, and the will runs its course of selfishness in spite of the intellect's conviction that love leads to happiness. The affections and the will are not submissive to the judgment, notwithstanding all assurances and persuasions that they ought to be. There is not the harmony which is so much commended and which is so commendable, and no amount of drilling and habituating will bring it about in the natural mind. Educators are only deceiving themselves when they imagine that the in-

stilling of right views must needs result in securing right lives in their pupils. The heart is naturally wrong, and even if the wrong-headedness that is so apt to spring from it be to some extent overcome by the persistent teaching of right, it will remain wrong until some other power than that which nature furnishes is introduced to right it. That power is the grace of God in Christ our Lord, which renews the soul in righteousness and true holiness after the image of Him that created it. Without this the external life may be made in general to conform to the ideas of right which may have been instilled. Results may thus be attained which are by our theologians usually called civil righteousness. That is good in the same sense in which any successful imitation of a good thing is called good. It is not the good, but only an imitation. As regards the goal of our life, it is good for nothing. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5, 20. If men are to be made good, loving their fellow men and using their gifts for the common good, they must be educated under the power of divine grace, which alone can bring our souls into harmony with God, the source of all good, and into harmony with each other in the service of God, and of our fellow men by the execution of His good will. And this power of divine grace is exerted only by the means which God has appointed for this purpose, His Word and Sacraments. Where these means are ignored there can be no effective moral training. An educational system that ignores the Word of God, assuming that we need only cultivate good habits to make good men and women, must of necessity be a failure. Where the Word of God is not, death must reign.